

A
NEW COMPASS
FOR
SEAMEN;

Consisting of XXXII. Points of
**Pleasant Observations, Profitable
Applications, and Serious Reflections :** All
concluded with so many *Spiritual Poems.*

Directing them to Steer their true course
to Heaven, and to avoid the dangerous Rocks
on either side : Containing many things of
singular use for all Christians, especially for
such as go down into the Sea, and do business
in the Great Waters.

*Si quis credit quod Diabolus tonitrua, & fulgura, & Tempestates
suâ Authoritate facit, sicut Priscilianus dixit, Anathema sit.
Conc. Bracarenf. cap. 8.*

*Sciamus ipsos ventorum imperum ejus mandato, per Angelos Gu-
bernari. Calv. in 18. Psal.*

O Lord God of Hosts, who is a strong God like unto thee ;
Or unto thy Faithfulness round about thee ; thou rulest
the raging of the Sea, when the Waves thereof arise, thou
stillest them. *Psal 89. 8, 9.*

*Omne tulit punctum qui miscuit utile dulci.
He hits the very Point ; he hits it right,
That's skill'd in mingling profit with delight.*

By **JOHN FLAVEL.**

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NEW COMPASS

FOR

SEAMEN

Containing of XXXII Points of

Practical Observation, &c.

By J. H. ... and ...

... with many spiritual ...

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TO ALL
MASTERS, MARINERS,
and **SEAMEN,**

Especially such as belong to the
Borough of *Clifton, Dartmouth,*
Hardnes, in the County of
Devon.

SIRS,

I Finde it storied of Anacharxis,
that when one asked him, Whether
the living or the dead were more?
He returned this answer, You
must first tell me (said he) in which
number I must place Seamen; inti-
mating thereby, that Seamen are, as it
were, a third sort of persons, to be
numbered neither with the living, nor

The Epistle Dedicatory.

the dead; their lives hanging continually in suspense before them. And it was anciēnly accounted the most desperate employment, and they little better then lost men that used the Seas. Through all my life (saith Aristotle) three things do especially repent me. First, That ever I revealed a secret to a Woman; Secondly, That ever I remained one day without a Will: Thirdly, That ever I went to any place by Sea, whether I might have gone by Land. Nothing (saith another) is more miserable, then to see a virtuous and worthy person upon the Sea. And although custom, and the great improvement of the Art of Navigation have made it less formidable now, yet are you no farther from death, then you are from the waters, which is but a remove of two or three inches. Now you that border so nigh upon the confines of death and eternity, every moment may well be supposed

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to be men of singular piety, and seriousness. For nothing more composes the heart to such a frame, then the lively apprehensions of eternity do; and none have greater external advantages for that, then you have. But alas! For the generality, what sort of men are more ungodly, and stupidly insensible of eternal concerns? Living for the most part, as if they had made a Covenant with death and with Hell were at agreement. It was an ancient saying, *Qui nescit orare, discat Navigare*; He that knows not how to pray, let him go to Sea. But we may say now, (alas, that we may say so in times of greater light.) He that would learn to be prophane, to drink and swear, and dishonor God, let him go to Sea. As for Prayer, it is a rare thing among Seamen, they count that a needless business. They see the prophane and vile delivered, as well as others, and therefore what profit is there, if

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*they pray unto him? Mal. 3. 4. As I remember, I have read of a prophane Soldier, who was heard swearing, though he stood in a place of great danger; and when one that stood by him warned him, saying, Fellow Soldier, do not swear, the Bullers flie; he answered, They that swear come off as well as they that pray. Soon after a shot hit him and down he fell. Plato diligently admonisht all men to avoid the Sea; For (saith he) it is the School-Master of all Vice and Dishonesty. Sirs! it is a very sad consideration to me, that you who Float upon the great Deeps, in whose Bottom so many thousand poor miserable Creatures lie, whose sins have sunk them down, not onely into the Bottom of the Sea, but of Hell also, whither Divine Vengeance hath pursued them: That you (I say) who daily Float and Hover over them, and have the Roaring Waves and Billows that swallowed them up; gaping for
you*

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you as the next prey, should be no more affected with these things. O what a terrible voice doth God utter in the Storms? It breaks the Cedars, shakes the Wilderness, makes the Hinds to calve, Psal. 29. 5. And can it not shake your hearts! This Voice of the Lord is full of Majesty but his Voice in the Word is more efficacious and powerful, Heb. 4. 12. to convince and rip up the heart. This Word is exalted above all his Name, Psal. 138. 2. And if it cannot awaken you, it is no wonder you remain secure and dead; when the Lord utters his voice in the most dreadful Storms and Tempests: But if neither the voice of God, uttered in his dreadful works, or in his glorious Gospel, can effectually awaken and raise, there is an Euroclyden, a fearful Storm coming; which will so awaken your Souls, as that they shall never sleep any more, Psal. 11. 6. Upon the wicked he shall rain Snakes, Fire

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Fire and Brimstone, and an horrible tempest. This is the portion of their Cup. You that have been at Sea in the most violent Storms, never felt such a Storm as this, and the Lord grant you never may; no Calm shall follow this Storm. There are some among you that, I am perswaded, do truly fear that God in whose hand their life and breath is. Men that fear an oath, and are an honor to their Profession, who drive a trade for Heaven, and are diligent to secure the happiness of their Immortal Souls in the Insurance Office above. But for the generality, alas they minde none of these things. How many of you are Coasting to and fro, from one Countrey to another? but never think of that Heavenly Countrey above, nor how you may get the Merchandize thereof, which is better then the Gold of Ophir. How oft do you tremble to see the Foaming Waves dance about you, and wash

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wash over you? Yet consider not how terrible it will be, to have all the Waves and Billows of Gods wrath to go over your Souls; and that for ever. How glad are you, after you have been long tost upon the Ocean, to descry Land? And how yar, and eagerly do you look out for it? who yet never had your hearts warmed with the consideration of that joy which shall be among the Saints, when they arrive at the Heavenly Strand, and set Foot upon the Shore of Glory.

O Sirs! I beg you, if you have any regard to those precious Immortal Souls of yours, which are also imbarqued for Eternity, whither all Winds blow them, and will quickly be at their Port of Heaven or Hell: That you will seriously minde these things, and learn to Stear your course to Heaven, and improve all Winds, (I mean opportunities and means) to Waft you thither.

Here

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Here you venture life and liberty, run through many difficulties and dangers, and all to Compass a Perishing Treasure; yet how often do you return disappointed in your designs? or if not, yet it is but a fading short-lived Inheritance, which like the flowing Tide, for a little while, covers the Shore, and then returns and leaves it naked and dry again: And are not Everlasting Treasures worth venturing for? Good Souls, be wise for Eternity: I here present you with the fruit of a few spare hours, redeemed for your sakes, from my other Studies and Employments, which I have put into a new dress and mode. I have endeavoured to cloath Spiritual Matters in your own Dialect and Phrases, that they might be the more intelligible to you; and added some Pious Poems, with which the several Chapters are concluded, trying by all means, to assault your several Affections; and as
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the Apostle speaks, to catch you with guile. I can say nothing of it, I know it cannot be without its manifold imperfections, since I am conscious of so many in my self: Onely this I will adventure to say of it, That how defective or empty soever it be in other respects, yet it is stuf and filled with much true love to, and earnest desires after the salvation and prosperity of your Souls. And for the other defects that attend it, I have onely two things to offer, in way of excuse: It is the first essay that I ever made in this kinde, wherein I had no president: And it was hastned, for your sakes, too soon out of my hands, that it might be ready to wait upon you, when you undertake your next voyage; so that I could not Revise and Pollish it, nor indeed was I sollicitous about the stile. I consider, I write not for Critical and Learned Persons, my design is not to please your phansies any farther,

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farther, then that I might thereby get advantage to profit your Souls. I will not once question your welcome Reception of it : If God shall bless these Meditations to the Conversion of any among you ; you will be the gainers, and my heart shall rejoyce, even mine. How comfortably should we shake hands with you, when you go abroad ? Were we perswaded your Souls were interested in Christ, and secured from perishing in the New Covenant. What life would it put into our Prayers for you, when you are abroad ? To consider that Jesus Christ is interceding for you in Heaven, whilst we are your Remembrancers here on Earth. How quiet would our hearts be, when you are abroad in Storms ? Did we know you had a special interest in him, whom Winds, and Seas obey ? To conclude, what joy would it be to your Godly Relations, to see you return new Creatures ; doubtless more, then if you
came

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came home Laden with the Riches of
both Indies.

Come Sirs ! set the Heavenly Je-
rusalem upon the Point of your New
Compass, make all the Sail you can for
it ; and the Lord give you a prosperous
Gale, and a safe Arrival in that Land
of Rest.

So prays

Your most Affectionate Friend,
to serve you
in Soul Concernments,

John Flavel.

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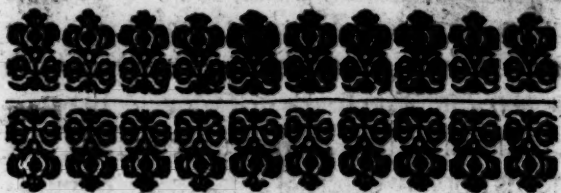
Cant. à Sac. Domest.

The

The AUTHOR to the READER.

WHEN Dewy-Cheek'd *Aurora* doth display
Her Curtains, to let in the New-born day;
Her Heavenly Face looks red, as if it were
Dy'd with a Modest Blush, 'twixt Shame and Fear.
Sol makes her Blush, suspecting that he will
Scorch some too much, and others leave too chill.
With such a Blush, my little New-born Book
Goes out of hand, suspecting some may look
Upon it with contempt; while others raise,
So mean a Piece too high, by flattering praise.
Its Beauty cannot make its Father dote;
'Tis a Poor Babe, clad in a Sea-green Coat.
Its gone from me too yong, and now is run
To Sea, among the Tribe of *Zebulun*.
Go little Book, thou many Friends wilt finde
Among that Tribe, who will be very kinde.
And many of them care of thee will take,
Both for thine own, and for thy Father's sake.
Heaven save it from the dang'rous Storms and Gusts
That will be rais'd against it by Mens Lusts.
Guilt makes men angry, Anger is a Storm;
But Sacred Truth's thy Shelter, fear no harm.
Or Times, or Persons, no Reflection's found;
Though with Reflections few Books more abound.
Go little Book, I have much more to say,
But Seamen call for thee, thou must away.
Yet e'r you have it, grant me one request,
Pray do not keep it Prisoner in your Chest.

CHAP.



CHAP. I.

*The Lanching of a Ship, plainly sets forth
Our double state, by first and second Birth.*

OBSERVATION.

NO sooner is a Ship built, lanch'd, rigged, victualled, and manned ; but she is presently sent out into the boisterous Ocean , where she is never at rest , but continually fluctuating, tossing, and laboring, until she be either overwhelmed and wracked in the Sea ; or through age, knocks, and bruises, grows leaky and unserviceable ; and so is halled up, and ript abroad.

APPLICATION.

No sooner come we into the World as Men, or as Christians, by a Natural, or
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Supernatural Birth : But thus we are tost upon a Sea of Troubles. *Job 5. 7. Yet man is born to trouble, as the sparks flie upward.* The spark no sooner comes out of the fire, but it flies up naturally ; it needs not any external force, help, or guidance, but ascends from a principle in it self : So naturally, so easily doth trouble rise out of sin. There is *radically* all the misery, anguish, and trouble in the World, in our corrupt natures. As the spark lies close hid in the Coal, so doth misery in sin : Every sin draws a rod after it. And these sorrows and troubles fall not onely on the Body, in those breaches, flaws, deformities, pains, aches, diseases, to which it is subject ; which are but the groans of dying nature, and its crumbling by degrees into dust again ; but on all our Employments and Callings also, *Gen. 3. 17, 18, 19.* These are full of pain, trouble, and disappointment, *Hag. 1. 6.* We earn Wages, and put it into a Bag with holes, and disquiet our selves in vain. All our Relations full of trouble. The Apostle speaking to those that marry, saith, *1 Cor. 7. 28. Such shall have trouble in the flesh.* Upon which words, one glosseth thus.
Flesh

Flesh and Trouble are married together; whether we marry, or no; but they that are married, marry with, and match into new troubles: All Relations have their burdens, as well as their comforts. It were endless to * enumerate the sorrows of this * See Mr. kinde; and yet the troubles of the Body, ^{whatelies} are but the Body of our troubles: The ^{Care-} Spirit of the Curse, falls upon the ^{cloath.} Spiritual and Noblest part of Man. The Soul and Body, like to *Ezekiels* Roll, are written full with sorrows, both within, and without: So that we make the same report of our lives, when we come to die, that old *Jacob* made before *Pharaoh*, *Gen. 47. 9.* *Few and evil have the days of the years of our lives been: For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the Sun? For all his days are sorrows, and his travel, grief; yea, his heart taketh not rest in the night: This is also vanity,* *Eccles. 2. 22, 23.*

Neither doth our new birth, free us from troubles, though then they be sanctified, sweetned, and turned into blessings to us. We put not off the Humane, when we put on the Divine Nature; nor

are we then freed from the sense, though we be delivered from the sting, and curse of them. Grace doth not presently pluck out all those Arrows that sin hath shot into the sides of nature. 2 Cor. 7. 5. *When we were come into Macedonia, our flesh had no rest, but we were troubled on every side: Without were fightings, within were fears.* Revel. 7. 14. *These are they that come out of great tribulations.* The first cry of the new-born Christian (says one) gives Hell an alarm, and awakens the rage both of devils and men against him. Hence Paul and Barnabas acquainted those new Converts, Acts 14. 22. *That through much tribulation, they must enter into the Kingdom of God:* And we finde the state of the Church in this world, set out (Isai. 54. 11.) by the Similitude of a distressed Ship at Sea. *O thou afflicted, [and tossed] with tempests, and not comforted! [Tossed] as Jonahs Ship was,* for the same word is there used, Jon. 1. 11, 13. as a Vessel at Sea, stormed and violently driven without Rudder, Mast, Sail, or Tacklings. Nor are we to expect freedom from these troubles, until harbored in Heaven. See 2 Thes. 1. 7. O what large Catalogues

Catalogues of Experiences, do the Saints carry to Heaven with them ! of their various exercises, dangers, trials, and marvellous Preservations and Deliverances out of all ! And yet all these troubles without, are nothing to those within them ; from temptations, corruptions, desertions, by Passion, and Compassion : Besides their own, there comes daily upon them the troubles of others, many rivulets fall into this Cheynel and Brim, yea, often overflow the Banks. *Psal. 34. 19. Many are the troubles of the righteous.*

REFLECTION.

Hence should the graceless heart thus reflect upon it self. O my Soul ! into what a Sea of Troubles, art thou lanced forth ! And what a sad case art thou in ! Full of trouble, and full of sin, and these do mutually produce each other. And that which is the most dreadful consideration of all is, That I cannot see the end of them : As for the Saints, they suffer in the World as well as I ; but it is but for *a while*, 1 *Pet. 5. 10.* and then they shall suffer no more, 2 *Thes. 1. 7.* But

all tears shall be wiped away from their eyes, *Revel. 7. 17.* But my troubles look with a long visage: Ah! they are but the beginning of sorrows, but a perboiling, before I be roasted in the flames of Gods eternal wrath, if I continue as I am. I shall but deceive my self, if I conclude I shall be happy in the other world; because I have met with so much sorrow in this: For I read, *Jude 7.* that the inhabitants of *Sodom* and *Gomorrhah*, though consumed to ashes, with all their Estates and Relations, (a sorer Temporal judgment, then ever yet befel me) notwithstanding that, continue still in everlasting chains, under darkness, in which they are reserved unto the judgment of the great day. The troubles of the Saints are sanctified to them, but mine are fruits of the curse. They have Spiritual Consolations to ballance them, which flow into their Souls in the same height and degree, as troubles do upon their Body, *2 Cor. 1. 5.* But I am a stranger to their comforts, and intermeddle not with their joy, *Prov. 14. 10.* If their hearts be surcharged with trouble, they have a God to go to; and when they have opened their cause before

before him, they are eased, return with comfort, and their *countenance is no more sad*, 1 Sam. i. 18. When their belly is as Bottles full of new Wine, they can give it vent by pouring out their Souls into their Fathers bosom. But I have no interest in, nor acquaintance with this God; nor can I pray unto him in the Spirit. My griefs are shut up like fire in my bosom, which preys upon my spirit. This is my sorrow, and I alone must bear it. O my Soul, look round about thee! What a miserable case art thou in? Rest no longer satisfied in it, but look out for a Christ also: What though I be a vile, unworthy wretch, yet he promiseth to *love freely*? *Hos.* 14. 4. And invites such as are heavy laden to him, *Matth.* 11. 28.

Hence also should the gracious Soul reflect sweetly upon it self, after this manner. And is the world so full of trouble? O my Soul, what cause hast thou to stand admiring at the indulgence and goodness of God to thee! Thou hast hitherto had a smooth passage comparatively, what others have had. How hath Divine Wisdom ordered my condition,

and cast my lot? Have I been chastised with whips? others with Scorpions: Have I had no peace without? Some have neither had peace without, nor within, but terrors round about: Or have I felt trouble in my flesh and spirit at once? Yet have they not been extream, either for time or measure. And hath the world been a *Sodom*, an *Egypt* to thee? Why then dost thou thus linger in it, and hanker after it? Why do I not long to be gone, and sigh more heartily for deliverance? Why are the thoughts of my Lords coming, no sweeter to me, and the day of my full deliverance, no more panted for? And why am I no more careful to maintain peace within, since there is so much trouble without? Is not this it, that puts weight into all outward troubles, and makes them sinking, that they fall upon me, when my spirit is dark or wounded?

THE POEM.

*My Soul art thou besieged,
with troubles round about:
If thou be wise, take this advice,
to keep these troubles out.*

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Wise men will Keep their Conscience as their eyes ;
 For in their conscience their best treasure lies.
 See you be tender of your inward peace,
 That shipwrackt, then your mirth and joy must cease.
 If God from you, your outward comforts rend,
 You'l finde what need you have of such a friend.
 If this be not by sin destroy'd and lost,
 You need not fear, your peace will quit your cost.
 If you'd know How, to sweeten any grief,
 Though ne'r so great ; or to procure relief
 Against th' afflictions, which like deadly darts,
 Most fatal are to men of carnal hearts.
 Reject not that, which Conscience bids you chuse,
 And chuse not you, what Conscience saith, refuse.
 If sin you must, or misery under ly,
 Resolve to bear, and chuse the misery.

CHAP.

CHAP. II.

*In the vast Ocean, Spiritual Eyes descry
Gods boundless Mercy, and Eternity.*

OBSERVATION.

THe Ocean is of a vast extent, and depth, though supposedly measurable, yet not to be sounded by Man. It compasseth about the whole Earth, which in the account of *Geographers*, is Twenty one thousand and six hundred Miles in compass; yet the Ocean environs it on every side, *Psal.* 104.25. and *Job* 11.9. Suitable to which is that of the Poet.

• vid.

*Tum freta diffudit rapidisque tumescere
ventis,*

*Jussit, & ambita circumdare littora
terra.*

*He spread the Seas, which then he did
command*

*To swell with Winds, and compass round
the Land.*

And

And for its depth, who can discover it? The Sea in Scripture, is called *the deep*, *Job* 38. 30. The *great deep*, *Gen.* 7. 11. The gathering together of the *Waters* into one place, *Gen.* 1. 9. If the vastest Mountain were cast into it, it would appear no more then the Head of a Pin in a Tun of Water.

APPLICATION.

This in a lively manner, shadows forth the infinite, and incomprehensible mercy of our God; whose mercy is said to be over all his works, *Psal.* 145. 9. In how many sweet notions is the mercy of God represented to us in the Scriptures? He is said to be *Plenteous*, *Psal.* 86. 5. *Abundant*, *1 Pet.* 1. 3. *Rich*, *Ephes.* 2. 4. in *mercy*; yea, that his mercies are *unsearchable*, *Ephes.* 3. 8. *High as the Heavens above the Earth*, *Psal.* 108. 4. Which are so high, and vast, that the whole Earth is but a small point to them; yea, they are not onely compared to the Heavens, but to come home to the *Metaphor*, To the depths of the Sea, *Mic.* 7. 19. which can swallow up Mountains, as well as Mole-

Mole-hills : And in this Sea, hath God drowned sins of a dreadful height and aggravation, even *Scarlet, Crimson, (i. e.)* Deep dyed with many intensive aggravations, *Isai. i. 18.* In this Sea was the sin of *Manasseh* drowned ; and of what magnitude that was, may be seen, *2 Chro. 33. 3.* Yea, in this Ocean of Mercy, did the Lord drown, and cover the sins of *Paul*, though a Blasphemer, a Persecutor, Injurious, *1 Tim. i. 13.* None, saith *Augustine*, more fierce then *Paul* among the persecutors ; and therefore none greater among sinners : To which himself willingly subscribes, *1 Tim. i. 15.* yet pardoned. How hath Mercy rode in triumph, and been glorified upon the vilest of Men ! How hath it stopt the slanderous mouths of men and devils ! It hath yearned upon *Fornicators, Idolaters, Adulterers, Thieves, Covetous, Drunkards, Revilers, Extortioners* ; to such hath the Scepter of Mercy been stretched forth, upon their unfeigned repentance and submission, *1 Cor. 6. 9.* What doth the Spirit of God aim at, in such a large accumulation of names of mercy ? But to convince poor sinners of the abundant fulness and riches of it, if they

they will but submit to the terms, on which it is tendered to them.

In the vastness of the Ocean, we have also a lively emblem of Eternity. Who can comprehend, or measure the Ocean, but God? And who can comprehend Eternity, but he that is said to *inhabit it*? *Isai. 57. 15.* Though shallow Rivers may be drained, and dried up, yet the Ocean cannot. And though these transitory days, moneths, and years, will at last expire, and determine ; yet Eternity shall not. O! it is a long Word! an amazing Matter: What is Eternity? but a constant permanency of persons and things, in one and the same state and condition forever; putting them beyond all possibility of change. The Heathens were wont to shadow it by a Circle, or a Snake twisted round. It will be to all of us, either a perpetual day, or night; which will not be measured by watches, hours, minutes. And as it cannot be measured, so neither can it ever be diminished. When thousands of years are gone, there is not a minute the less to come. *Gerhard* and *Drexellius* do both illustrate it by this known Similitude: Suppose a Bird were to come once
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in a thousand years to some vast Mountain of Sand, and carry away in her Bill one Sand in a thousand years: O what a vast time would it be, ere that Immortal Bird, after that rate, had removed the Mountain! and yet in time this might be done: For there would be still some diminution, but in Eternity there can be none. There be three things in time, which are not competent to Eternity: In time there is a *Succession*; one generation, year, and day passeth, and another comes; but Eternity is a fixed [*now*.] In time there is a *Diminution*, and wasting; the more is past, the less to come: But it is not so in Eternity, there is no flux or expence at all in Eternity. In time there is an *Alteration* of condition, and states: A man may be poor to day, and rich to morrow; sickly and diseased this week, and well the next. Now in contempt; and anone in honor; but no change passes upon us in Eternity. As the Tree falls at Death and Judgment, so it lies for ever. If in Heaven there thou art a Pillar, and shalt go forth no more, *Revel. 3. 12*. If in Hell, no Redemption thence, but the smoak of their torments ascendeth for ever and ever, *Revel. 14. 11*. Re-

REFLECTION.

And is the Mercy of God, like the great deeps ; an Ocean that none can fathom ! What unspeakable comfort is this to me ? May the pardoned Soul say, Did *Israel* sing a song, when the Lord had overwhelmed their coporeal enemies in the Seas ? And shall not I break forth into his praises, who hath drowned all my sins in the depths of Mercy ? O my Soul ! bless thou the Lord, and let his high praises ever be in thy mouth. Maist not thou say, that he hath gone to as high an extent and degree of Mercy, in pardoning thee, as ever he did in any ? O my God, who is like unto thee ! that pardonest iniquity, transgression, and sin. What mercy, but the Mercy of a God could cover such abominations as mine !

But O ! What terrible Reflections will Conscience make from hence, upon all the despisers of Mercy, when the sinners eyes come to be opened too late for mercy to do them good ! We have heard indeed, that the King of Heaven, was a merciful King ; but we would make no address

address to him, whilst that Scepter was stretched out. We heard of Balm in *Gilead*, and a Physitian there, that was able and willing to cure all our wounds, but would not commit our selves unto him. We heard that the Arms of Christ were open to embrace, and receive us, but we would not. O unparallel'd folly! O Soul-destroying madness! Now the Womb of Mercy is shut up, and shall bring forth no more mercies to me for ever. Now the Gates of Grace are shut, and no cries can open them.

Mercy acted its part, and is gone off the stage, and now Justice enters the Scene, and will be glorified for ever upon me. How often did I hear the Bowels of Compassion sounding in the Gospel for me? but my hard and impenitent heart could not relent; and now, if it could, it is too late. I am now past out of the Ocean of Mercy, into the Ocean of Eternity, where I am fixed in the midst of endless misery, and shall never hear the voice of Mercy more.

O dreadful Eternity! O Soul confounding Word! An Ocean indeed, to which this Ocean is but as a drop; for in thee

thee no Soul shall see, either Bank or Bottom. If I lie but one night under strong pains of Body, how tedious doth that night seem! And how do I tell the Clock, and wish for day! In the world, I might have had life, and would not: And now, how fain would I have Death, but cannot? How quick were my sins in execution? And how long is their punishment in duration? O, how shall I dwell with everlasting burnings? O that God would but vouchsafe one treaty more with me! But alas, all tenders, and treaties are now at an end with me. On Earth peace, *Luk. 2. 14.* but none in Hell. O my Soul! consider these things; come let us debate this matter seriously, before we lanch out into this Ocean.

THE POEM.

*Who from some high rais'd Tower, views the ground,
His heart doth tremble, and his head doth round:
Even so my Soul, whilst it doth view and think
On this Eternity; upon whose brink
It borders, stands amazed, and doth cry,
O boundless! Bottomless Eternity!*

C

7be

The scourge of Hell, whose every lash doth rend
The damned Souls in twain: What! never end?
The more thereon they ponder, think, and pore,
The more poor wretches still they howl and rore.
Ah! though more years in torments we should lie,
Then Sands are on the shore, or in the skie
Are twinkling Stars; yet this gives some relief,
The hope of ending. Ah, but here's the grief!
A thousand years in torments past and gone,
Tenthousand more afresh are coming on.
And when those thousands all their course have run,
The end's no near, then when they first begun.
Come then my Soul, let us discourse together,
This weighty point, and tell me plainly, whether
You for these short liv'd joys, that come and go,
Will plunge your self, and me in endless wo?
Resolve the question quickly, do not dream
More time away. Lo, in an hasty stream
We swiftly pass, and shortly we shall be,
Ingulfed both in this Eternity.

CHAP. III.

Within these smooth fac'd Seas, strange
Creatures crawl;
But in Mans Heart, far stranger then
them all.

OBSERVATION.

IT was an unadvised saying of Plato,
Mare nil memorabile producit, The
Sea produceth nothing memorable;
but surely, there is much of the wis-
dom, power, and goodness of God mani-
fested in those Inhabitants of the Watery
Region: Notwithstanding the Seas azure
and smiling face, strange creatures are
bred in its Womb. *O Lord*. (saith David)
how manifold are thy works? In wisdom
hast thou made them all, the Earth is full
of thy riches; so is this great and wide
Sea, wherein are things creeping innume-
rable, both small and great Beasts. Psal:
104. 24, 25. And we read, *Lam. 4. 3.*
of Sea-monsters which draw out their
Breasts to their young: Plini and Purchas
tell incredible stories about them. About

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the Tropick of *Capricorn*, our Seamen meet with flying Fishes that have Wings like a *Reremonse*, but of a silver colour; they flie in flocks like Stares: There are Creatures of very strange Forms and Properties. Some resembling a Cow, called by the *Spaniards*, *Manatee*; by some supposed to be the Sea-monster spoken of by *Jeremy*. In the Rivers of *Guiana*, *Purchas* saith, there are Fishes that have four Eyes, bearing two above, and two beneath the water, when they swim. Some resembling a Toad, and very poysonous. How strange, both in shape and property, is the *Sword-fish* and *Thrasher*, that fight with the *Whale*? Even our own Seas produce Creatures of strange shapes, but the commonest takes off the wonder.

APPLICATION.

Thus doth the Heart of Man naturally swarm, and abound with strange and monstrous lusts and abominations. *Rom. i. 29, 30, 31.* *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisper-*
ers,

ers, backbiters, haters of God, despightful, proud, boasters, inventers of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful. O what a swarm is here! and yet there are multitudes more in the depths of the heart! And it is no wonder, considering that with this Nature, we received the Spawn of the blackest and vilest abominations. This original lust is productive of them all, *Jam. i. 14, 15*. Which lust, though it be in every man *numerically* different from that of others, yet it is one and the same *specifically*, for sort and kinde, in all the Children of *Adam*: Even as the reasonable soul; though every man hath his own soul, *viz.* a soul individually distinct from another mans, yet is it the same for kinde in all men. So that whatever abominations are in the hearts and lives of the vilest *Sodomites*, and most profligate wretches under Heaven; there is the same matter in thy heart, out of which they were shaped and formed. In the depths of the heart, they are conceived; and thence they crawl out at the eyes, hands, lips, and all the Members, *Matth.*

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Fullers
Meditati-
ons, p. II.

15. 18, 19. Those things (saith Christ) which proceed out of the mouth, come forth from the heart, and defile a man. For out of the heart, proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies: Even such Monsters as would make a gracious heart tremble to behold. What are my Lusts (saith one) but so many Toads, spitting of Venome, and spawning of Poyson; croaking in my Judgment, creeping in my Will, and crawling into my Affections? The Apostle in 1 Cor. 5. 1. tells us of a sin, not to be named; so monstrous, that Nature it self startles at it. Even such Monsters are generated in the depths of the heart. Whence come evils? was a question that much puzzled the Philosophers of old. Now here you may see, whence they come, and when they are begotten.

REFLECTION.

And are there such strange abominations in the heart of Man? Then how is he degenerated from his Primitive Perfection, and Glory! His streams were once

once as clear as Chryſtal, and the Fountain of them pure; there was no unclean Creature moving in them. What a ſtately Fabrick was the Soul at firſt! And what holy Inhabitants poſſeſſed the ſeveral rooms thereof! But now, (as God ſpeaks of *Idumea*, *Iſai.* 34. 11.) *The line of confuſion is ſtretched out upon it, and the ſtones of emptineſs. The Cormorant and Bittern poſſeſs it; the Owl, and the Raven dwell in it: Yea, as Iſai. 13. 21, 22. the wilde beaſts of the deſert lie there; it is full of doleful Creatures, the Satyrs dance in it, and Dragons cry in thoſe ſometimes pleaſant places. O ſad change! how ſadly may we look back towards our firſt ſtate! and take up the words of Job. O that I were as in moneths paſt, as in the days of my youth; when the Almighty was yet with me; when I put on righteouſneſs, and it cloathed me; when my glory was freſh in me. Job 29. 2, 4, 5.*

Again, Think O my Soul! What a miſerable condition the unregenerate abide in! Thus ſwarmed and over-run with helliſh luſts; under the dominion and vaſſalage of divers luſts, *Tir.* 3. 3. What a tumultuous Sea is ſuch a Soul!

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How do these Lusts rage within them !
 How do they contest, and scuffle for the
 Throne ? and usually take it by turns :
 For as all diseases are contrary to health,
 yet some contrary to each other, so are
 Lusts. Hence poor Creatures are hurried
 on to different kindes of servitude, ac-
 cording to the nature of that imperious
 Lust that is in the Throne ; and like the
 Lunatick, *Matth. 17.* are sometimes cast
 into the *water*, and sometimes into the
fire. Well might the Prophet say, *The*
wicked is like a troubled Sea that cannot
rest, Isai. 57. 20. They have no peace
 now in the service of sin, and less they
 shall have hereafter, when they receive
 the wages of sin. *There is no peace to the*
wicked, saith my God. They indeed cry,
Peace, peace ; but my God doth not say
 so. The last issue and result of this, is E-
 ternal death ; no sooner is it delivered of
 its false deceitful pleasures, but presently
 it falls in travail again, and brings forth
 death, *Jam. 1. 15.*

Once more. And is the heart such a
 Sea ? abounding with monstrous abomi-
 nations ? Then stand astonished, O my
 Soul, at that Free-grace which hath de-
 livered

livered thee from so sad a condition! O fall down, and kiss the feet of mercy, that moved so freely and seasonably to thy rescue! Let my heart be enlarged abundantly here. Lord, what am I, that I should be taken, and others left? Reflect, O my Soul, upon the Conceptions and Births of Lust, in the days of Vanity, which thou now blushest to own. O what black imaginations! Hellish desires, vile affections lodged there! Who made me to differ? Or, how came I to be thus wonderfully separated? Surely, it is by thy Free-grace, and nothing else, that I am, what I am: And by that Grace I have escaped (to mine own astonishment) the corruption that is in the world, through Lust. O, that ever the holy God should set his eyes on such a one! or cast a look of love towards me, in whom were legions of unclean Lusts and Abominations?

THE POEM.

*My Soul's the Sea, wherein from day to day,
Sins like Leviathans do sport and play.
Great master Lusts, with all the lesser fry,
Therein increase, and strangely multiply.*

Yet

Yet strange it is not, sin so fast should breed,
 Since with this Nature, I receiv'd the seed,
 And spawn of every species, which was shed
 Into its Caverns first, then nourished,
 By its own native warmth; which like the Sun,
 Hath quickn'd them, and now abroad they come.
 And like the Frogs of Egypt, creep and crawl,
 Into the closest rooms within my Soul.
 My fancy swarms, for there they frisk and play,
 In dreams by night, and foolish toys by day.
 My judgments clouded by them, and my will
 Perverted, every corner they do fill.
 As Locusts seize on all that's fresh and green,
 Uncloath the beauteous Spring, and make it seem
 Like drooping Autumn: So my Soul that first
 As Eden seem'd, now like a Ground that's curst.
 Lord purge my streams, and kill those Lusts that lie
 Within them; if they do not, I must die.

CHAP.

CHAP. IV.

*Seas purge themselves, and cast their
filth ashore,*

*But graceless Souls retain, and suck in
more.*

OBSERVATION.

SSeas are in continual motion, and agitation; they have their Flux, and Reflux, by which they are kept from putrefaction; like a Fountain it cleanseth it self, *Isai. 57. 20.* *It cannot rest, but casts up mire and dirt.* whereas Lakes and Ponds, whose waters are standing, and dead, corrupt and stink. And it is observed by Seamen, that in the Southern parts of the World, where the Sea is more calm and settled, it is more corrupt and unfit for use; so is the Sea of Sodom, called *The dead Sea.*

APPLICATION.

Thus do regenerate Souls purifie themselves, and work out that corruption that defiles

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defiles them, they cannot suffer it to settle there, 1 Job. 3. 3. *He purifieth himself, even as he is pure. Keepeth himself, that the wicked one toucheth him not,* 1 Job. 5. 18. scil. *Tactu qualitativo*, with a Qualitative Touch, as the Loadstone toucheth Iron, leaving an Impression of its Nature behinde it. They are Doves, delighting in cleanness, *Isai. 33. 15. He despiseth the gain of oppression, he shaketh his hands from holding of bribes, stoppeth his ears from hearing blood, and shutteth his eyes from seeing evil.* See how all Senses and Members are guarded against sin: But it is quite contrary with the wicked; there is no principle of holiness in them, to oppose or expel corruption. It lies in their Hearts, as Mud in a Lake or Well, which settles and corrupts more and more. Hence, *Ezek. 47. 11.* their Hearts are compared to Myrie, or Marish places, which cannot be healed, but are given to Salt: The meaning is, that the purest streams of the Gospel which cleanse others, make them worse then before; as abundance of Rain will a Myrie place. The reason is, because it meets with an obstacle in their Souls; so that

that it cannot run through them, and be glorified, as it doth in gracious Souls. All the means and endeavors used to cleanse them, are in vain; all the grace of God they receive, is in vain. *They hold fast deceit, they refuse to let it go, Jere. 8. 5.* Sin is not in them as floating weeds upon the Sea, which it strives to expel and purge out, but as *spots* in the *Leopards* skin, *Jere. 13. 23.* Or Letters fashioned and engraven in the very substance of *Marble* or *Brass*, with a Pen of Iron, and point of a Diamond, *Jere. 17. 1.* Or as Ivy in an old Wall, that hath gotten rooting into its very Intrals. *Wickedness is sweet in their mouths, they rowl it under their tongues, Job 20. 12.* No threats or promises can divorce them from it.

REFLECTION.

Lord! this is the very frame of my heart, may the graceless soul say, My corruptions quietly settle in me, my heart labors not against it: I am a stranger to that conflict which is daily maintained in all the faculties of the Regenerate Soul.
Glorified

Glorified Souls have no such conflict, because grace in them stands alone, and is perfectly triumphant over all its opposites; and graceless Souls can have no such conflict, because in them corruption stands alone, and hath no other principle to make opposition to it. And this is my case, O Lord: I am full of vain hopes indeed, but had I a living and well-grounded hope, to dwell for ever with so holy a God, I could not but be daily purifying my self. But O! What will the end of this be? I have cause to tremble at that last and dreadfulest curse, in the Book of God; *Revel. 22. 11. Let him that is filthy, be filthy still.* Is it not as much as if God should say, Let them alone, I will spend no more rods upon them, no more means shall be used about them; but I will reckon with them for all together, in another world. O my Soul! what a dismal reckoning will that be? Ponder with thy self, in the meanwhile, those terrible and awakning Texts, that if possible, this fatal issue may be prevented. See *Isa. 1. 5. Hos. 4. 14. Jere. 6. 29, 30. Hos. 6. 8.*

THE POEM.

*My Heart's no Fountain, but a standing Lake
Of putred Waters, if therein I rake,
By serious search; O! what a noysome smell,
Like Exhalations rising out of Hell!
The stinking Waters, pump'd up from the Hole,
Are as Perfumes to Seamen: But my Soul
Upon the same account, that they are glad,
(Its long continuance there) is therefore sad.
The Scripture saith, No Soul God's face shall see,
Till from such filthy Lusts, it cleansed be.
Yet though unclean, it may that way be rid,
As Hercules the Augean Stable did.
Lord turn into my Soul, that cleansing Blood,
Which from my Saviour's side flow'd as a Flood.
Flow Sacred Fountain, brim my Banks; yea flow,
Till thou have made my Soul as white as Snow.*

CHAP.

CHAP. V.

*Seamen foresee a danger, and prepare :
Yet few of greater dangers are aware.*

OBSERVATION.

HOW watchful and quick-sighted are Seamen, to prevent dangers? If the Wind die away, and then fresh up Southerly; or if they see the Sky hazy, they provide for a storm: If by the Perspective-Glass they ken a *Pirate* at the greatest distance, they clear the Gun-room, prepare for fight, and bear up, if able to deal with him; if not, they keep close by the Wind, make all the Sail they can, and bear away. If they suppose themselves by their reckoning near Land, how often do they Sound? and if upon a Coast, with which they are unacquainted, how careful are they to get a *Pilot* that knows, and is acquainted with it?

A P.

APPLICATION.

Thus watchful and suspicious, ought we to be in Spiritual concernments. We should study, and be acquainted with Satans wiles and policies: The Apostle takes it for granted, that Christians are not ignorant of his devices, 2 Cor. 2. 11. *The Serpents eye* (as one saith) *would do well in the Doves head*: The Devil is a cunning Pirate, he puts out false colours, and ordinarily comes up to the Christian in the disguise of a Friend.

O the manifold depths and stratagems of Satan, to destroy Souls! Though he have no wisdom to do himself good, yet policy enough to do us mischief. He lies in ambush behinde our lawful comforts, and employments: Yet for the most of men, how supine and careless are they, suspecting no danger: Their Souls like *Laiſh*, dwell carelessly; their Senses unguarded. O what an easie prize and conquest doth the Devil make of them!

Indeed, if it were with us, as with *Adam* in innocency, or as it was with *Christ* in the days of his flesh; (who by

D

reason

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reason of that overflowing fulness of Grace that dwelt in him ; the purity of his Person, and the *Hypostatical Union*, was secured from the danger of all temptations,) the case then were otherwise ; but we have a *Traitor* within, *Jam. i. 14, 15.* as well as a *Tempter* without, *1 Pet. 5. 8.* *Our adversary the Devil goes about as a roaring Lion, seeking whom he may devour.* And like the Beasts of the Forest, poor Souls, lie down before him, and become his prey. All the sagacity, wit, policy, and foresight of some men, is summoned in to serve their bodies, and secure their fleshly enjoyments.

REFLECTION.

Lord ! how doth the care, wisdom, and vigilancy of men in temporal , and external things, condemn my carelessness in the deep and dear concerns of my precious Soul ? What care and labor is there to secure a perishing life, liberty, or treasure ? When was I thus solicitous for my Soul, though its value be inestimable, and its dangers far greater ? Self-preservation is one of the deepest principles

ples in Nature. There is not the poorest Worm or Flie, but will shun danger if it can: Yet I am so far from shunning those dangers, to which my Soul lies continually exposed, that I often run it upon temptations, and voluntarily expose it to its enemies. I see Lord, how watchful, jealous, and laborious thy people are; what prayers, tears, groans, searching of heart, mortification of lusts, guarding of senses; and all accounted too little by them. Have not I a Soul to save, or lose eternally, as well as they? yet I cannot deny one fleshly lust, nor withstand one temptation. O, how am I convinced, and condemned; not onely by others care and vigilance, but by my own too, in lesser and lower matters!

THE POEM.

*I am the Ship, whose Bills of Lading come
To more, then Man or Angels art can sum.
Rich freight with Mercies, on the Ocean now
I float; the dangerous Ocean I do plow.
Storms rise, Rocks threaten, and in every Creek,
Pirates, and Pickeroons their prizes seek.*

My Soul should watch, look out, and use its Glass,
 Prevent surprizals timely; but alas!
 Temptations give it chase, its grap'd sure,
 And boarded whilst it thinks itself secure.
 It sleeps like Jonah, in the dreadful storm,
 Although its case be dangerous and forelorn.
 Lord rouse my drowsie Soul, lest it should knock,
 And split it self upon some dangerous Rock.
 If it of Faith and Conscience shipwrack make,
 I am undone for ever: Soul awake!
 Till thou arrive in Heaven, Watch and fear,
 Thou maist not say till then, the Coast is clear.

CHAP.

CHAP. VI.

*How small a matter, turns a Ship about?
Yet we against our Conscience stand it out.*

OBSERVATION.

IT is just matter of admiration, to see so great a Body as a Ship is, and when under Sail too, before a Fresh and strong Wind; by which it is carried as the Clouds, with marvellous force and speed; yet to be commanded with ease; by so small a thing as the *Helm* is. The Scripture takes notice of it as a matter worthy our consideration, *Jam. 3. 4.* Behold also the Ships, which though they be great, and driven of fierce Winds; yet they are turned about with a small Helm, whithersoever the Governor listeth. Yea, Aristotle himself, that Eagle-eyed Philosopher, could not give a reason of it, but looked upon it as a very marvellous, and wonderful thing.

Arist. Secunda, Μικανικων, c. 5.

APPLICATION.

To the same use and office, hath God designed Conscience in Man; which being rectified and regulated by the Word, and Spirit of God, is to Steer and Order his whole Conversation. Conscience is as the Oracle of God, the Judge and Determiner of our Actions, whether they be good or evil; and it lays the strongest Obligations upon the Creature, to obey its dictates, that is imaginable: For it binds under the Reason and Consideration of the most absolute and sovereign Will of the great God. So that as often as Conscience, from the Word convinceth us of any sin, or duty, it lays such a Bond upon us to obey it, as no power under Heaven can relax, or dispence with. Angels cannot do it, much less Man; for that would be to exalt themselves above God. Now therefore it is an high and dreadful way of sinning, to oppose and rebel against Conscience, when it convinceth of sin or duty. Conscience sometimes reasons it out with Men, and shews them the necessity of changing their way
and

and course ; arguing it from the clearest, and most allowed Maxims of right Reason, as well as from the indisputable Sovereignty of God.

As for instance, it convinceth their very Reason, that things of Eternal Duration, are infinitely to be preferred to all momentary and perishing things. *Rom. 8. 18. Heb. 11. 26.* And it is our duty to chuse them, and make all secular and temporary concerns, to stand aside, and give place to them. Yet though men be convinced of this, their stubborn will stands out, and will not yield up it self to the Conviction.

Further, it argues from this acknowledged truth, That all the delights and pleasures in this world, are but a miserable portion, and that it is the highest folly to adventure an immortal Soul for them, *Luk. 9. 25.* Alas, what remembrance is there of them in Hell? They are as the Waters that pass away. What have they left of all their mirth and jollity, but a tormenting sting? It convinceth them clearly also, that in matters of deep concernment, it is an high point of wisdom, to apprehend and improve the right seasons

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sons and opportunities of them; *Prov. 10. 5. He that gathers in Summer, is a wise son, Eccles. 8. 5. A wisemans heart discerneth both time and judgment. There is a season to every purpose, Eccles. 3. 1. viz. A nick of time, an happy juncture; when if a man strikes in, he doth his work effectually, and with much facility. Such Seasons, Conscience convinceth the Soul of, and often whispers thus in its ear: Now Soul strike in, close with this motion of the Spirit, and be happy for ever; thou mayest never have such a gale for Heaven any more. Now though these be allowed Maxims of Reason, and Conscience inforces them strongly on the Soul; yet cannot it prevail; the proud stubborn Will rebels, and will not be guided by it. See *Ephes. 2. 3. Job 34. 37. Isai. 46. 12. Ezek. 2. 4. Jer. 44. 16.**

REFLECTION.

Ah Lord! Such an heart have I had before thee; thus obstinate, thus rebellious, so uncontroaleable by Conscience. Many a time hath Conscience thus whispered in mine ear; many a time hath it stood

stood in my way, as the Angel did in Balaams, or the Cherubims that kept the way of the Tree of Life, with flaming swords turning every way. Thus hath it stood to oppose me in the way of my Lusts: How often hath it calmly debated the case with me alone? And how sweetly hath it expostulated with me? how clearly hath it convinced of sin, danger, duty, with strong demonstrations? how terribly hath it menaced my Soul, and set the point of the threatening at my very brest? and yet my head-strong affections will not be remanded by it. I have obeyed the voice of every lust and temptation, *Tit. 3. 3.* But Conscience hath lost its authority with me. Ah Lord! what a sad condition am I in, both in respect of sin and misery? My sin receives dreadful aggravations, for rebellion and presumption are hereby added to it. I have violated the strongest bonds that ever were laid upon a creature; if my Conscience had not thus convinced and warned, the sin had not been so great and crimson coloured, *Jam. 4. 17.* Ah! this is to sin with an high hand, *Numb. 15. 30.* To come near to the great and unpardonable trans-

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transgression, *Psal.* 19. 13. O how dreadful a way of sinning is this, with opened eyes! And as my sin is thus out of measure sinful, so my punishment will be out of measure dreadful, if I persist in this rebellion. Lord, thou hast said, Such shall be beaten with many stripes, *Luk.* 22. 48. Yea Lord, and if ever my Conscience, which by rebellion is now grown silent, should be in judgment awakned in this life, O what an hell should I have within me! How would it thunder and roar upon me, and surround me with terrors.

Thy word assures me, that no length of time can wear out of its memory, what I have done, *Gen.* 42. 21. No violence or force can suppose it, *Matth.* 27. 4. No greatness of power can stifle it, it will take the mightiest Monarch by the throat, *Exod.* 10. 16. *Dan.* 5. 6. No musick, pleasures, or delights, can charm it, *Job* 20. 22. O Conscience! thou art the sweetest friend, or the dreadfulest enemy in the world! Thy Consolations are incomparably sweet, and thy Terrors insupportable. Ah let me stand it out no longer against Conscience; the very Ship
in

in which I sail, is a confutation of my madness ; that rush greedily into sin against both Reason and Conscience, and will not be commanded by it. Surely, O my Soul, this will be bitterness in the end.

THE POEM.

*A Ship of greatest burden will obey
The Rudder ; he that sits at Helms may sway,
And guide its motion : If the Pilot please,
The Ship bears up against both Wind and Seas.
My Soul's the Ship, Affections are its Sails,
Conscience the Rudder. Ah ! but Lord what ails
My naughty heart, to shuffle in and out,
When its convictions bid it tack about ?
Temptations blow a counter blast, and drive
The Vessel where they please, though Conscience strive ;
And by its strong persuasions, it would force,
My stubborn will to steer another course.
Lord, if I run this course, thy Word doth tell,
How quickly I must needs arrive at Hell.
Then rectifie my Conscience, change my will,
Fan in thy pleasant Gales, my God, and fill,
All my Affections ; and let nothing carry,
My Soul from its due course, or make it vary.
Then if the Pilots work thou wouldst perform,
I should bear bravely up against the Storm.*

CHAP.

CHAP. VII.

*Through many fears and dangers Sea-
men run,
But all's forgotten, when they do return.*

OBSERVATION.

WE have an elegant and lively description of their fears and dangers, *Psal. 107. 25, 26, 27.* *He commandeth and raiseth the stormy Winds, which lifteth up the Waves thereof: They mount up to Heaven, they go down again to the depths, their Soul is melted because of trouble: They reel to and fro; they stagger like a drunken man; they are at their wits end. Or, as it is in the Hebrew, All wisdom is swallowed up.* Suitable to which, is that of the Poet.

Ovid.

*Reſtor in incerto eſt, nec quid fugiatve,
petatve*

Invenit, ambigua ars ſtupet ipſa malis.

*The Pilot knows not what to chuſe, or ſlie:
Art ſtands amaz'd, in ambiguity.*

O what strange and miraculous deliverances, have many Seamen had! How often have they yielded themselves for dead men? and verily thought the next Sea would have swallowed them up; how earnestly then do they cry for mercy? and like the *Cymbrians* can pray in a storm, though they regard it not at other times, *Psal.* 107. 28. *Jon.* 1. 5, 6.

APPLICATION.

These dreadful storms, do at once discover to us the mighty power of God in raising them, and the abundant goodness of God in preserving poor creatures in them. The power of God is gloriously manifested in raising them. The Wind is one of the Lords wonders, *Psal.* 107. 24, 25. *They that go down to the Sea, see the works of the Lord, and his [wonders] in the deep; for he commandeth and raiseth the stormy winds.* Yea, *Vers.* 18. God appropriates it as a peculiar work of his. *He causeth [his] wind to blow.* Hence, he is said in Scripture, *To bring them forth of his treasury,* *Psal.* 135. 7. There they are locked up and reserved, not a gust can break

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break forth, till he command and call for it to go and execute his pleasure: Yea, he is said to *hold them in his fist*, *Prov. 30.*

4. What is more incapable of holding, then the Wind? yet God holds it. Although it be a strong and terrible creature, he controls and rules it; yea, the Scripture sets forth God, *As riding upon the Wings of the Wind*, *Psal. 18. 10.* It is a borrowed speech from the manner of men, who when they would shew their pomp and greatness, ride upon some stately Horse or Chariot; so the Lord, to manifest the greatness of his power, rides upon the Wings of the Wind, and will be admired in so terrible a creature.

And no less of his glorious power appears in remanding them, then in raising them. The Heathens ascribed this power to their god *Aeolus*: But we know this is the *Royalty*, and sole prerogative of the true God, who made Heaven and Earth. It is he that *makes the storm, a calm*, *Psal. 107. 29.* And it is he that shifts and changes them from point to point as he pleaseth; for he hath appointed them their Circuits, *Eccles. 1. 6.* *The Wind goeth towards the South, and*
turneth

or Navigation Spiritualized. 47

turneth about unto the North; it whirleth about continually, and returneth again according to its circuits.

And as we should adore his power in the Winds, so ought we to admire his goodness in preserving men in the height of all their fury and violence. O what a marvellous work of God is here! That men should be kept in a poor weak vessel, upon the wilde and stormy Ocean, where the Wind hath its full stroke upon them, and they are driven before it as a wrack upon the Seas; yet I say that God should preserve you there, is a work of infinite goodness and power. That those Winds which do rend the very Earth, Mountains, and Rocks. *1 King. 19. 11. Breaks the Cedars, yea, the Cedars of Lebanon, shakes the Wilderness, and makes the Hinds to calve;* which Naturalists say, bring forth with greatest difficulty, *Psal. 29. 5, 8, 9.* Surely, your preservation in such tempests, is an astonishing work of Mercy. O how dreadful is this creature, the Wind, sometimes to you? and how doth it make your hearts shake within you? If but a Planck Spring, or a Bolt give way, you are all lost. Sometimes the Lord for the
magnifying

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magnifying of the riches of his goodness upon you, drives you to such exegencies, that as *Paul* speaks in a like case, *Acts 27. 20.* *All hope of being saved, is taken away;* Nothing but death before your eyes. The Lord commands a Wind out of his Treasury, bids it go and lift up the terrible Waves; Lock you in upon the shore, and drive you upon the Rocks, so that no art can save you; and then sends you a piece of wrack, or some other means to land you safe: And all this to give you an experiment of his goodness and pity, that you may learn to fear that God, in whose hand your Soul and Breath is.

And it may be for present, your hearts are much affected. Conscience works strongly, it smites you for sins formerly committed, such counsels of Ministers, or Relations slighted. Now, saith Conscience, God is come in this storm to reckon with thee for these things. But alas! All this is but a morning dew, no sooner is that storm without allayed, but all is quiet within too. How little of the goodness of God, abides kindly and effectually upon the heart?

REFLECTION.

How often hath this glorious power and goodness of God, past before me, in dreadful storms and tempests at Sea? He hath uttered his voice in those stormy Winds, and spoken in a terrible manner by them; yet how little have I been affected with it? *The Lord hath his way in the whirlwind, and in the storm, Nah. 1. 3.* To some he hath walked in ways of judgment and wrath; sending them down in a moment to Hell, but to me in a way of forbearance, and mercy. Ah how often have I been upon the very brink of Eternity? Had not God shifted or allayed the Wind, in a moment I had gone down into Hell. What workings of Conscience were at present upon me? And what terrible apprehensions had I then, of my eternal condition? What vows did I make in that distress? And how earnestly did I then beg for mercy? But Lord, though thy vows are upon me, yet have I been the same; yea, added to, and filled up the measure of my sins. Neither the

E

Bonds

Bonds of mercy thou hast laid upon me, nor the sacred and solemn Vows I have laid upon my self, could restrain me from those ways of iniquity which then appeared so dreadful to me.

Ah Lord, what an heart have I? what love, pity, and goodness, have I sinned against? If God had but respited judgment so long, what a mercy were it! Sure I am, the damned would account it for but to give me such a space to repent, Ah what an invaluable mercy is this? And do I thus requite the Lord, *Deut.* 32. 6. and pervert and abuse his goodness thus? Surely, O my Soul, if this be the fruit of all thy preservations, they are rather reservations to some farther and sorer judgment. How dreadfully will Justice at last, avenge the quarrel of abused mercy? *Josh.* 24. 20. How grievously did God take it from the *Israelites*, that they provoked him at the Sea, even at the Red Sea? *Psal.* 106. 7. where God had wrought their deliverance in such a miraculous way: Even thus have I sinned after the similitude of their transgressions; not onely against the Laws of God, but against the Loves of God. In the last storm,

form, he shot off his warning-piece; in the next, he may discharge his murthering-piece against my Soul and Body. O my Soul! hath he given thee such deliverances as these, and dar'st thou again break his Commandments? *Exra* 9. 13, 14. O let me pay the Vows, that my Lips have uttered in my distress, lest the Lord recover his glory from me in a way of judgment.

THE POEM.

*The Ship that now Sails trim before a Wind,
Ere the desired Port it gains, may finde
A tedious passage: Gentle gales a while
Do fill its Sails, the flattering Seas do smile.
The Face of Heaven is bright, on every side
The wanton Porpice tumbles on the Tide.
Into their Cabbins, now the Seamen go,
And then turn out again, with, What cheer ho?
All on a sudden, darkned are the skies,
The Lamp of Heaven obscur'd, the Winds do rise;
Waves swell like Mountains, now their courage flags,
The Masts are crackt, the Canvas torn to rags.
The Vessel works for life, anon one cries,
The Main-Mast's gone by th' Board, another plies*

The Pump; until a third do strike them blank,
 With, Sirs, prepare for death we have sprung a Plank.
 Now to their knees they go, and on this wise,
 They beg for mercy with their loudest cries.
 Lord save us but this once, and thou shalt see
 What persons for the future, we will be.
 Our former times mispent; but with a vow,
 We will engage, if thou wilt save us now,
 To mend what is amiss. The gracious Lord,
 Inclind to pity, takes them at their word.
 The Winds into their Treasures, he doth call,
 Rebukes the stormy Sea, and brings them all
 To their desired Haven, once ashore,
 And then their Vows are ne'r remembred more.
 Thus Souls are Shipwreck'd, though the Bodies live,
 Unless in time thou true repentance give.

CHAP. VIII.

*The Navigator shifts his Sails to take
All winds, but that which for his Soul
doth make.*

OBSERVATION.

THe Mariner wants no skill and wisdom to improve several winds; and make them serviceable to his end: A bare side-wind by his skill in shifting and managing the Sails, will serve his turn: He will not lose the advantage of one breath or gale, that may be useful to him. I have many times wondered to see two Ships sailing in a direct counter-motion, by one and the same minde. Their skill and wisdom herein is admirable.

APPLICATION.

Thus prudent and skilful are men in secular and lower matters, and yet how ignorant and unskilful in the great and

everlasting affairs of their Souls : All their invention, judgment, wit, and memory seem to be prest for the service of the flesh. They can learn an Art quickly, and arrive to a great deal of exactness in it ; but in Soul matters, no knowledge at all. They can understand the *Aequator*, *Meridian*, and *Horizon* : By the first, they can tell the Latitude of any place, South or North, measuring it by the degrees in the *Meridian* ; by the second, they can tell you the Longitude of a place, East and West, from the *Meridian*, measuring it by the degrees of the *Aequator* ; and by the third, they can discern the divers risings and setting of the Stars. And so in other Arts and Sciences, we finde men endowed with rare abilities, and singular sagacity. Some have piercing apprehensions, solid judgments, stupendious memories, rare invention, and excellent elocution : But put them upon any spiritual supernatural matter, and the weakest Christian, even a Babe in Christ, shall excel them therein, and give a far better account of Regeneration, the Work of Grace, the Life of Faith, then these can. 1 Cor. 1. 26. *Not many wise men after*
the

the flesh, &c. But God hath chosen the foolish things of this world, &c.

to confound

REFLECTION.

How inexcusable then art thou, O my Soul; and how mute, and confounded must thou needs stand before the Bar of God, in that great day? Thou hadst a Talent of natural parts committed to thee, but which way have they been improved? I had an understanding indeed, but it was not sanctified; a Memory, but it was like a Sieve, that let go the Corn, and retain'd nothing but Husks and Chaff; Wit and Invention, but alas, none to do my self good. Ah! how will these rise in judgment against me, and stop my mouth, what account shall I give for them in that day?

Again, are men (otherwise prudent and skilful) such sots and fools in spiritual things? Then let the poor weak Christian, whose natural parts are blunt and dull, admire the riches of Gods free-grace to him. O what an astonishing consideration is this! That God should pass by men of the profoundest Natural parts,

and chuse me, even poor me, whose Natural Faculties and Endowments compared with theirs, are but as Lead to Gold! Thus under the Law, he past by the Lion and Eagle, and chose the Lamb and Dove. O, how should it make me to advance Grace, as Christ doth upon the same account, *Matth. 11. 25. I thank thee Father, Lord of Heaven and Earth; that thou hast hid these things from the wise and prudent, and revealed them to Babes.* And let it ever be an humbling consideration to me: For who made me to differ? Is not this one principle thing God aims at, in calling such as I am; that boasting may be excluded, and himself alone exalted?

THE POEM.

One thing doth very much affect my minde,
To see the Sea-man husband every wind;
With ex'lent art, he shifts the Sails, and knows
How to improve the barest wind that blows.
If a direct, or foreright gale he want,
A side-wind serves his turn, though ne'r so scant.
And will not this one day in judgment rise,
Against your souls? Ah can you be so wise,

In

In smaller matters ; what, and yet not know,
 How to improve fresh gales of Grace that blow.
 Fast mor'd in sin, your wind-bound Souls can lie,
 And let these precious gales rise, blow, and die.
 Sometimes on your Affections, you may feel
 Such gracious breathings. Ah but hearts of steel !
 They move you not, nor cause you to relent,
 Though able, like Elijahs wind, to rent
 The Rock asunder, if you do not prize
 These breathings, other winds will shortly rise,
 And from another quarter, these once gone,
 Then next look out for an Euroclydon.
 A dreadful storm, how soon no man can tell,
 But when it comes, 'twill blow such Souls to Hell.

CHAP. IX.

*If Seamen lose a gale, there they may lie;
The Soul when once becalm'd, in sin may die;*

OBSERVATION.

Seamen are very watchful to take their opportunities of Wind and Tide, and it much concerns them so to be. The neglect of a few hours, sometimes loses them their passage, and proves a great detriment to them; they know the Wind is an uncertain, variable thing, they must take it when they may, they are unwilling to lose one flaw, or breath, that may be serviceable to them. If a prosperous gale offer, and they not ready, it repents them to lose it, as much as it would repent us to see a Vessel of good Wine or Beer-tapt and run waste.

APPLICATION.

There are also Seasons and Gales of Grace for our Souls; golden opportunities of Salvation afforded to men. The neglect

neglect of which, proves the loss and ruine of Souls. God hath given unto men a day of visitation, which he hath limited, *Heb. 4. 7.* And keeps an exact account of every year, month, and day, that we have enjoyed it, *Luk. 13. 7. Jer. 25. 3. Luk. 19. 42.* The longest date of it, can be but the time of this life; This is our day to work in, *Job. 9. 4.* and upon this small wyer, the vast weight of eternity hangs: But sometimes the season of Grace is ended, before the night of death comes; the *accepted time* is gone, men frequently outlive it, *Luk. 19. 44. 2 Cor. 6. 2.* Or, if the outward means of Salvation be continued, yet the Spirit many times withdraws from those means, and ceases any more to strive with men; and then the blessing, power, and efficacy is gone from them, and instead thereof, a curse seizeth the Soul, *Heb. 6. 7, 8.* and *Jer. 6. 29.*

Therefore is it a matter of high importance to our Souls, to apprehend these seasons. How pathetically doth Christ bewail *Jerusalem*, upon this account? *Luk. 19. 42.* *O that thou hadst known, at least, in this thy day, the things of thy peace;*
Religion but

but now they are hid from thine eyes. If a company of Seamen be set ashore upon some remote, uninhabited Island, with this advice, to be aboard again exactly at such an hour, else they must be left behind: How doth it concern them to be punctual in their time, the lives of those men depend upon a quarter of an hour. Many a Soul hath perished eternally, (the Gospel leaving them behind in their sins) because they knew not the time of their visitation.

REFLECTION.

What Golden Seasons for Salvation hast thou enjoyed, O my Soul! What halcyon days of Gospel-Light and Grace hast thou had? How have the precious Gales of Grace blown to no purpose upon thee? and the Spirit waited and striven with thee in vain? *The Kingdom of Heaven,* (being opened in the Gospel dispensations) *hath suffered violence.* Multitudes have been pressing into it in my days, and I my self have sometimes been *almost persuaded,* and not far from the Kingdom of God: I have gone as far as conviction
of

or Navigation Spiritualized.

61

of sin and misery ; yea, I have been carried by the power of the Gospel, to resolve and purpose to turn to God, and become a new Creature ; but sin hath been too subtil and deceitful for me. I see my resolutions, were but as an early Cloud, or morning Dew. And now my heart is cold and dead again, settled upon its Lees. Ah ! I have cause to fear and tremble, lest God have left me under that curse, *Revel. 22. 11. Let him that is filthy, be filthy still.* I fear I am become as that myrie place, *Exek. 47. 11.* That shall not be healed by the Streams of the Gospel, but *given to Salt*, and cursed into perpetual barrenness. Ah Lord, wilt thou leave me so ! and shall thy Spirit strive no more with me ? Then had it been good for me, that I had never been born. Ah, if I have trifled out this Season, and irrecoverably lost it ; then I may take up that lamentation, *Jere. 8. 20.* and say, *My Harvest is past, my Summer is ended, and I am not saved.*

Every Creature knows its time ; even the *Turtle, Crane, and Swallow*, know the time of their coming, *Jere. 8. 7.* How brutish am I, that have not known the time
of

A new Compass for Seamen,

of my visitation ! O thou that art the Lord
 of Life and Time, command one gracious
 Season more for me, and make it effectual
 to me, before I go hence, and be seen
 no more!

THE POEM.

*A fresh and whisking Gale presents to day,
 But now the Ships not ready, Winds must stay,
 And wait the Seamens leisure. Well to morrow,
 They will put out; but then, unto their sorrow,
 That wind is spent, and by that means they gain
 Perchance a months repentance, if not twain.
 At last another offers, now they'r gone;
 But ere they gain their Port, the market's done.
 For every work and purpose, under Heaven,
 A proper time and season, God hath given.
 The Fowls of Heaven, Swallow, Turtle, Crane,
 Do apprehend it, and put us to shame.
 Man hath his season too, but that misspent,
 There's time enough, his folly to repent.
 Eternity's before him; but therein,
 No more such golden hours as these have been.
 When these are past away, then you shall finde,
 That Proverb true, Ocasions bald behind;
 Delays are dangerous, see that you discern,
 Your proper Season: O that you would learn*

This

*This wisdom from those fools, that came too late,
With fruitless cries, when Christ had shut the Gate.*

CHAP. X.

*By Navigation, one place stores another,
And by Communion we must help each other.*

OBSERVATION.

THE most Wise God hath so dispensed his bounty to the several Nations of the World, that one standing in need of anothers Commodities, there might be a sociable Commerce and Traffick maintained amongst them all; and all combining in a Common League, may by the help of Navigation, exhibit mutual succors to each other. The Staple Commodities proper to each Country, I finde thus expressed by the Poet.

Barr. Coll.

*Hence come our Sugars, from Canary Isles;
From Candy, Currants, Muskadels, and Oyles.*

From

A new Compass for Seamen,

From the Moluccoes Spices ; Balsamum
From Egypt ; Odors from Arabia come.
From India Gums, rich Drugs, and Ivory.
From Syria, Mummy ; Black, Red Ebony,
From burning Chus ; from Peru, Pearl, and Gold ;
From Russia, Furs to keep the rich from cold. (Sack ;
From Florence Silks ; from Spain, Fruit, Saffron,
From Denmark, Amber, Cordage, Firs, and Flax.
From France and Flanders, Linnen, Wood, and Wine ;
From Holland Hops ; Horse from the Banks of Rhine,
From England Wool : All Lands as God distributes,
To the Worlds Treasure, pay their sundry Tributes.

APPLICATION.

Thus hath God distributed the more rich and precious Gifts and Graces of his Spirit, among his people: Some excelling in one Grace, some in another ; though every Grace in some degree, be in them all ; even as in *Nature*, though there be all the Faculties in all, yet some Faculties are in some more lively and vigorous, then in others. Some have a more vigorous eye, others a more ready ear, others a more voluable tongue ; so is it in *Spiritual*. *Abraham* excelled in *Faith*, *Job* in *Patience*, *John* in *Love* : These were their

their peculiar Excellencies. All the elect Vessels are not of one Quantity, yet even those that excel others in some particular Grace, come short in other respects of those they so excelled in the former ; and may be much improved by converse with such, as in some respects are much below them. The solid, wise, and judicious Christian, may want that liveliness of affection, and tenderness of heart, that appears in the weak ; and one that excels in gifts and utterance, may learn Humility from the very Babes in Christ.

And one Principal Reason of this Different Distribution, is to maintain Fellowship amongst them all, 1 Cor. 12. 21. *The head cannot say to the feet, I have no need of you.* As in a Family, where there is much business to be done, even the little Children bear a part, according to their strength, Jer. 7. 18. *The children gather wood, the fathers kindle the fire, the women knead the dough :* So in the Family of Christ, the weakest Christian is serviceable to the strong.

There be precious treasures in these Earthen Vessels, for which we should trade by mutual communion. The pre-

cioufness of the Treasure, should draw out our desires and endeavors after it; and the consideration of the brittleness of those Vessels, in which they are kept, should cause us to be the more expeditious in our trading with them, and make the quicker returns: For when those Vessels (I mean the Bodies of the Saints) are broken by death, there is no more to be gotten out of them. That Treasure of Grace which made them such profitable, pleasant, and desirable companions on Earth, then ascends with them into Heaven, where every Grace receives its adolescence, and perfection: And then, though they be Ten thousand times more excellent and delightful then ever they were on Earth; yet we can have no more communion with them, till we come to glory our selves. Now therefore it behoves us to be enriching our selves by communication of what God hath dropt into us, and improvement of them, as one well notes. We should do by Saints, as we use to do by some choice Book lent us for a few days; we should fix in our memories, or transcribe all the choice Notions we meet with in it, that they may

Mr. Gurnal.

may be our own, when the Book is called for, and we can have it no longer by us.

REFLECTION.

Lord, how short do I come of my duty in communicating to, or receiving good by others! My Soul is either empty and barren, or if there be any Treasure in it, yet it is but as a Treasure locked up in some Chest, whose Key is lost, when it should be opened for the use of others. Ah Lord! I have sinned greatly, not only by vain words, but sinful silence. I have been of little use in the World.

How little also have I gotten by communion with others? Some it may be that are of my own *size*, or *judgment*; or that I am otherwise obliged to, I can delight to converse with: But O, where is that largeness of heart, and general delight I should have to, and in all thy people? How many of my old dear acquaintance are now in Heaven, whose tongues were as *choice silver*, while they were here. *Prov. 10. 20.* And blessed Souls, how communicative were they of what thou

gavest them? O, what an improvement
 had I made of my Talent this way, had I
 been diligent? Lord pardon my neglect
 of those sweet and blessed advantages. O
 let all my delight be in thy Saints, who
 are the *excellent of the Earth*. Let me
 never go out of their company, without
 an heart more warmed, quickened, and
 enlarged, then when I came amongst
 them.

THE POEM.

*To several Nations, God doth so distribute
 His bounty, that each one must pay a tribute
 Unto the other. Europe cannot want,
 And say of Affrica, I have no want.
 America and Asia need not strive,
 Which of it self can best subsist and live.
 Each Countries want in something, doth maintain
 Commerce betwixt them all; such is the aim,
 And end of God, who doth dispence and give
 More Grace to some, their Brethren to relieve.
 This makes the Sun Ten thousand times more bright,
 Because it is diffusive of its light.
 Its beams are gilded gloriously, but then,
 This properly doth gild them o'er again.*

Should

Should Sun, Moon, Stars, impropriate all their light,
 What dismal darkness would the World benight?
 On this account men hate the Vermin brood,
 Because they take in much, but do no good.
 What harm, if I at yours, my Candle light?
 Except thereby I make your Room more bright.
 He that by Pumping sucks and draws the Spring,
 New streams, and sweeter to that Well doth bring.
 Grace is a Treasure, in an Earthen Pot,
 When Death hath dash't it, no more can be got
 Out of that Vessel then; while it is whole,
 Get out the Treasure to enrich your Soul.

CHAP. XI.

*The Rocks abide, though Seas against them
rage;
So shall the Church, which is Gods herit-
age.*

OBSERVATION.

THe Rocks though scituate in the boisterous and tempestuous Ocean, yet abide firm and immoveable from age to age: The impetuous Waves dash against them with great violence, but cannot remove them out of their place. And although sometimes they wash over them, and make them to disappear, yet there they remain fixt and impregnable.

APPLICATION.

This is a lively Emblem of the condition of the Church, amidst all dangers and oppositions, wherewith it is encountered and assaulted in this World. These *Metaphorical Waves*, roar and beat with

with violence againſt it, but with as little ſucceſs as the Sea againſt the Rocks, *Matth. 16. 18. Upon this Rock will I build my Church, and the [gates] of Hell ſhall not prevail againſt it.* The Gates of Hell, are the power and policy of Hell; for it is conceived to be an alluſive ſpeech to the Gates of the *Jews*, wherein their Ammunition for War was lodged, which alſo were the ſeats of Judicature. There ſate the Judges, but yet theſe Gates of Hell ſhall not prevail: Nay, this Rock is not onely invincible in the miſt of their violence, but alſo breaks all that daſh againſt it, *Zach. 12. 3. In that day I will make Jeruſalem a burdensome ſtone for all people; all that burden themſelves with it, ſhall be cut in pieces, though all the people of the Earth be gathered together againſt it.* An alluſion to one that eſſays to roul ſome great ſtone againſt the Hill, which at laſt returns upon him, and cruſhes him to pieces.

And the reaſon, why it is thus firm and impregnable, is not from itſelf; for alas, ſo conſidered, it is weak and obnoxious to ruine; but from the Almighty Power of God, which guards and preſerves it day

and night, *Psal.* 46. 5, 6. *God is in the midst of her, she shall not be moved. God shall help her, and that right early. Vatab. Dum aspiciet mane.* When the morning appears, which notes (saith *Calvin*) Gods allicuous and constant help and succor, which is extended in all dangers, as constantly as the Sun arises. And this assiduous succor to his people, and their great security thereby, is set forth in the Scriptures by a pleasant variety of Metaphors and Emblems, *Zech.* 2. 5. *I (saith the Lord) will be a wall of fire round about it.* Some think this phrase alludes to the *Cherubims*, that kept the way of the Tree of Life with flaming swords; others, to the *Firy Chariots* round about *Dothan*, where *Elisha* was: But most think it to be an allusion to an ancient custom of Travellers in the Deserts; who to prevent the assaults of wilde beasts in the night, made a *Circular fire* round about them, which was as a Wall to them. This will God be to his people, a *Wall of fire*, which none can scale. So *Exod.* 3. 3, 4, 5. we have an excellent Emblem of the Churches low and dangerous condition, and admirable preservation. You have there, both a

Marvel

Marvel and a *Mystery*. The *Marvel* was, to see a Bush all on fire, and yet not consumed. The *Mystery* is this; the Bush represented the sad condition of the Church in *Egypt*; the Fire flaming upon it, the grievous afflictions, troubles, and bondage it was in there; the remaining of the Bush unconsumed, the strange and admirable preservation of the Church in those troubles. It lived there as the three Noble *Jews*, untouched in the midst of a burning Firy Furnace: And the *Angel of the Lord* in a flame of fire in the midst of the Bush, was nothing else but the *Lord Jesus Christ*, powerfully and graciously present with his people, amidst all their dangers and sufferings. The Lord is exceeding tender over them, and jealous for them, as that expression imports, *Zech. 2. 8. He that toucheth you, toucheth the apple of mine eye.* He that strikes at them, strikes at the Face of God; and at the most excellent part of the Face, the Eye; and at the most tender and precious part of the Eye, the Apple of the Eye. And yet, (as a Learned Modern observes) this people of whom he uses this tender and dear expression, were none

none of the best of *Israel* neither; but the residue that staid behinde in *Babylon*, when their brethren were gone to rebuild the Temple; and yet over these, is he as tender as a man is over his eye.

REFLECTION.

And is the Security of the Church so great! And its Preservation so admirable, amidst all Storms and Tempests! Then why art thou so prone and subject to despond, O my Soul, in the day of *Sion's* trouble? Sensible thou waitst, and oughtest to be, but no reason to hang down the hands through discouragement, much less to forsake *Sion* in her distress, for fear of being ruined with her.

What *David* spake to *Abiathar*, 1 *Sam.* 22. 23. that may *Sion* speak to all her sons and daughters in all their distresses. *Though he that seeketh thy life, seeketh mine also; yet with me shalt thou be in safeguard.* God hath entailed great salvations and deliverances upon *Sion*; and blessed are all her friends and favorers; the Rock of Ages is its defence. Fear not therefore, O my Soul, though the Hills

Hills be removed out of their place, and
cast into the midst of the sea. O let
my Faith triumph, and my Heart rejoyce
upon this ground of comfort: I see the
same Rocks now, and in the same place
and condition they were many years ago.
Though they have endured many storms,
yet there they abide; and so shall *Sion*,
when the proud Waves have spent their
fury and rage against it.

THE POEM.

*Mesopotamia situate in the Seas,
May represent the Church, or if you please,
A Rock; o'er which the Waves do wash and swill,
May figure it, chuse either, which you will.
Winds strive upon these Seas, and make a noise,
The lofty Waves sometimes lift up their voice;
And swelling high, successively do beat
With violence against it, then retreat.
They break themselves, but it abides their shock;
And when their rage is spent, there stands the Rock.
Then they are out, that do affirm and vote,
Peace, Pomp, and Splendor, is the Churches Note.
And they deserve no less reproof, that are
In *Sion's* trembles, ready to despair.*

This

*This Rock amidst far stronger Rocks doth lie,
 Which are its Fence, so deep, so thick, so high,
 They can't be batter'd, scal'd, or undermin'd;
 And those environ'd by them, daily finde
 Their Bread ascertain'd, Waters too, secur'd,
 Then shout and sing, ye that are thus immur'd.*

CHAP.

CHAP. XII.

*What dangers run they for a little gains?
Who for their Souls, would ne'r take half
the pains.*

OBSERVATION.

HOW exceeding solicitous and adventurous are Seamen for a small portion of the World? How prodigal of strength and life for it? They will run to the ends of the Earth, engage in a thousand dangers upon the hopes and probability of getting a small estate. *Per mare, per terras, per mille pericula currunt.* Hopes of gain make them willing to adventure their liberty, yea, their life; and encourages them to endure, heat, cold, and hunger; and a thousand straits and difficulties, to which they are frequently exposed.

APPLICATION.

How hot and eager are mens affections after the World? And how remiss and cold

cold towards things eternal? They are careful and troubled about many things, but seldom minde the great and necessary matters, *Luk. 10. 40.* They can rise early, go to bed late, eat the bread of carefulness: But when did they so deny themselves for their poor Souls? Their heads are full of designs and projects, to get or advance an estate. *We will go into such a City, continue there a year, and buy and sell, and get gain, Jam. 4. 13.* This is the *το εργον*, the *master design*, which ingrosseth all the time, studies, and contrivances. The Will hath past a Decree for it; the Heart and Affections are fully let out to it: *They will be rich, 1 Tim. 6. 9.* This Decree of the Will, the Spirit of God takes deep notice of; and indeed it is the clearest and fullest discovery of a Mans Portion and Condition: For look what is highest in the estimation, first and last in the Thoughts, and upon which we spend our time and strength with delight; certainly, that is our treasure, *Math. 6. 20, 21.* The Heads and Hearts of Saints are full of solicitous cares and fears, about their Spiritual Condition: The great design they drive on, to which all other things are

are but [*πάρεργα*] things on the by, is to make sure their Calling and Election. This is the [*Pondus*] the weight and byass of their Spirit: If their hearts stray and wonder after any other thing, this reduces them again.

REFLECTION.

Lord, this hath been my manner from my youth, may the carnal minded man say; I have been laboring for the meat that perisheth, disquieting my self in vain, full of designs and projects for the World, and unwearied in my endeavors, to compass an earthly treasure; yet therein I have either been checkt and disappointed by providence, or, if I have obtained it, yet am I no sooner come to enjoy that content and comfort, I promised my self in it; but I am ready to leave it all, to be striped out of it by Death; and in that day all my thoughts perish: But in the mean time, what have I done for my Soul? When did I ever break a nights sleep, or deny and pinch my flesh for it? Ah fool that I am! to nourish and pamper a vile body, which must shortly lie under
the

A new Compass for Seamen,

the Clods, and become a loathsome Car-
 kass; and in the mean time, neglect and
 Undo my poor Soul, which partakes of
 the Nature of Angels, and must live for
 ever. I have kept others Vineyards, but
 mine own Vineyard, I have not kept: I
 have been a perpetual drudg and slave to
 the World; in a worse condition hath my
 Soul been, then theirs that are condemn-
 ed to the Mines. Lord change my trea-
 sure, and change my heart: O let it suffice,
 that I have been thus long laboring in
 the fire, for very vanity. Now gather up
 my heart and affections to thy Self, and
 let my great design now be, to secure a
 special interest in thy blessed Self; that
 I may once say, To me to live, is
 Christ.

THE POEM.

*The face of Man imprest and stampt on Gold,
 With Crowns and Royal Scepters, we behold.
 No wonder that an humane face it gains,
 Since head, heart, soul, and body it obtains.
 Nor is it strange, a Scepter it should have,
 That to its yoke, the World doth so enslave.*

Charm'd

Charm'd with its chinking note, away they go,
 Like Eagle to the Carcass, ride and row.
 Through worlds of hazards, foolish Creatures run,
 That into its embraces, they may come.
 Poor Indians in the Mines, my heart condole,
 But seldom turns aside, to pity Souls;
 Which are the slaves indeed, that toil and spend
 Themselves upon its service. Surely friend,
 They are but Sextons, to prepare and make
 Thy Grave within those Mines, whence they do take
 And dig their Oar. Ah! many Souls, I fear,
 Whose bodies live, yet lie entomb'd there.
 Is Gold so tempting to you? Lo, Christ stands,
 With length of days, and riches in his hands.
 Gold in the fire tried, he freely proffers;
 But few regard, or take those golden offers.

G CHAP.

CHAP. XIII.

*Millions of Creatures in the Sea are fed,
why then are Saints in doubt of daily bread?*

OBSERVATION.

THere are multitudes of living Creatures in the Sea. The *Psalmist* saith, There are in it things creeping innumerable, both small and great Beasts, *Psal.* 104. 25. And we read, *Gen.* 1. 20. that when God blessed the Waters, he said, Let the Waters bring forth abundantly, both Fish and Fowl, that move in it, and flie above it: Yet all those multitudes of Fish and Fowl, both in Sea and Land, are cared and provided for, *Psal.* 145. 15, 16. *Thou givest them their meat in due season; thou openest thy hand, and satisfiest the desire of every living thing.*

APPLICATION.

If God take care for the Fishes of the Sea, and the Fowls of the Air, much more will

will he care and provide for those that fear him. *When the poor and needy seeketh water, and there is none, and their tongue faileth for thirst; I the Lord will hear them, I the God of Israel will not forsake them, Isai. 41. 17. Take no thought for your life, (saith our Lord) what ye shall eat, or what ye shall drink; or for the body, what ye shall put on: Which he backs with an Argument from Gods providence over the Creatures, and inforceth it with a [much rather] upon them, Matth. 6. 25, 31. God would have his people be without carefulness, (i. e.) anxious care, 1 Cor. 7. 32. And to cast their care upon him; for he careth for them, 1 Pet. 5. 7. There be two main Arguments suggested in the Gospel, to quiet and satisfie the hearts of Saints in this particular: The one is, that the gift of Jesus Christ amounts to more then all these things comes to; yea, in bestowing him, he hath given that which virtually and eminently comprehends all these inferior mercies in it. Rom. 8. 32. He that spared not his own Son, but delivered him up for us all: how, shall he not, with him, freely give us all things? And 1 Cor. 3. 22. All things are yours,*

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yours, and ye are Christs, and Christ is Gods. Another Argument is, That God gives these Temporal things, to those he never gave his Christ unto, and therefore there is no great matter in them: Yea, to those which, in a little while, are to be thrust into Hell, *Psal. 17. 14.* Now, if God cloath and feed his enemies; if (to allude to that, *Luk. 12. 28.*) he cloath this Grass, which to day is in its pride and glory in the Field, and to morrow is cast into the Oven, into Hell: How much more will he cloath and provide for you that are Saints?

This God that feeds all the Creatures, is your Father, and a Father that never dies; and therefore, you shall not be as exposed Orphans, that are the Children of such a Father. *For he hath said, I will never leave you, nor forsake you, Heb. 13. 5.* I have read of a good Woman, that in all wants and distresses, was wont to encourage her self with that word, *2 Sam. 22. 47. The Lord liveth.* But one time being in a deep distress, and forgetting that consolation, one of her little Children came to her, and said, *Mother, why weep you so; what is God dead now?*

Which

Which words from a childe, shamed her out of her unbelieving fears, and quickly brought her spirit to rest. O Saint, whilst God lives, thou canst not want what is good for thee!

How sweet a life might Christians live, could they but bring their hearts to a full subjection to the disposing Will of God! To be content, not onely with what he commands and approves, but also with what he allots and appoints. It was a sweet Reply, that a gracious Woman once made upon her death bed, to a friend that asked her, *Whether she were more willing to live, or die?* She answered, *I am pleased with which God pleaseth.* Yea, said her friend; *But if God should refer it to you, which would you chuse?* Truly (said she) *if God should refer it to me, I would refer it to him again.* Ah blessed life, when the will is swallowed up in the Will of God, and the heart at rest in his care and love, and pleased with all his appointments!

REFLECTION.

I remember my fault this day, may many a gracious Soul say. Ah, how faith-

less and distrustful have I been, notwithstanding the great security God hath given to my Faith, both in his Word and Works! O my Soul, thou hast greatly sinned herein, and dishonored thy Father! I have been worse to my Father, then my children are to me. They trouble not their thoughts, with what they shall eat or drink, or put on; but trust to my care and provision for that: Yet I cannot trust my Father, though I have Ten thousand times more reason so to do, then they have to trust me, *Matth. 7. 11*. Surely, unless I were jealous of my Fathers affection, I could not be so dubious of his provision for me. Ah, I should rather wonder that I have so much, then repine, that I have no more. I should rather have been troubled, that I have done no more for God, then that I have received no more from God. I have not proclaimed it to the World by my conversation, that I have found a sufficiency in him alone, as the Saints have done, *Hab. 3. 17, 18*. How have I debased the faithfulness and allsufficiency of God, and magnified these earthly trifles, by my anxiety about them? Had I had more Faith, a ligh Purse would

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would not have made such an heavy heart. Lord, how often hast thou convinced me of this folly, and put me to the blush, when thou hast confuted my unbelief; so that I have resolved never to distrust thee more, and yet new exigencies renew this corruption? How contradictory also hath my heart and my prayers been? I pray for them conditionally, and with submission to thy Will; I dare not say to thee, I must have them, yet this hath been the language of my heart, and life. O convince me of this folly!

THE POEM.

*Variety of curious Fish are caught
Out of the Sea, and to our Tables brought.
We pick the choicest bits, and then we say,
We are sufficed, come, now take away.
The Table's voided, you have done, but fain
I would perswade to have it brought again.
The sweetest bit of all, remains behinde,
Which through your want of skill, you could not finde.
A bit for saith, have you not found it? then,
I have made, but half a meal, come taste agen.
Hast thou considered (O my Soul) that hand,
Which feeds these multitudes, in Sea and Land?*

G 4

A

*A double mercy in it, thou shouldst see;
It fed them first, and then with them fed thee.
Food in the Waters, we should think were scant,
For such a multitude, yet none do want.
What numerous flocks of Birds above me flie,
When saw I one, through want, fall down and die?
They gather what this hand to them doth bring,
Though but a Worm, and at that feast can sing.
How full a Table doth my Father keep?
Blush then my naughty heart, repent and weep.
How faithles and distrustful hast thou been,
Although his care and love, thou oft have seen?
Thus in a single dish, you have a feast,
Your first and second course, the last the best.*

CHAP.

CHAP. XIV.

*Sea-waters drained through the Earth,
are sweet,
So are th'afflictions which Gods people
meet.*

OBSERVATION.

THe Waters of the Sea in themselves, are brackish and unpleasant, yet being exhaled by the Sun, and condensed into clouds, they fall down in pleasant showers; or if drained through the Earth, their property is thereby altered; and that which was so salt in the Sea, becomes exceeding sweet and pleasant in the Springs. This we finde by constant experience, the sweetest crystal Spring came from the Sea, *Eccles.* 1. 7.

APPLICATION.

Afflictions in themselves are evil, *A-*
mos 3. 6. very bitter and unpleasant. See
Heb.

Heb. 12. 11. Yet not morally and intrinsically evil as sin is ; for if so, the holy God would never own it for his own act, as he doth, *Micah* 3. 2. but always disclaimeth sin, *Jam.* 1. 13. Beside, if it were so evil, it could in no case, or respect, be the object of our election and desire, as in some cases it ought to be, *Heb.* 11. 25. But it is evil, as it is the fruit of sin, and grievous unto sense, *Heb.* 12. 11. But though it be thus brackish and unpleasant in it self, yet passing through Christ, and the Covenant, it loses that ungrateful property, and becomes pleasant in the fruits and effects thereof unto believers, *Heb.* 12. 11.

Yea, such are the blessed Fruits thereof, that they are to account it all joy, when they fall into divers afflictions, *Jam.* 1. 2. *David* could bless God, that he was afflicted, and many a Saint hath done the like. A good woman once compared her afflictions to her children : *For* (said she) *they both put me to pain in bearing them ; yet as I know not which childe , so neither which affliction I could be without.*

Sometimes the Lord sanctifies affliction to discover the corruption that is in the heart,

heart, *Deut.* 8. 2. It is a Furnace to shew the Dross. Ah when a sharp affliction comes, then the pride, impatiency, and unbelief of the heart appears, *Natura vexata, prodit seipsam.* When the Water is stirred, then the mud and filthy sediment that lay at bottom rises. Little (saith the afflicted Soul) did I think there had been in me, that pride, self-love, distrust of God, carnal fear, and unbelief, as I now finde. O, where is my Patience, my Faith, my glorying in tribulation? I could not have imagined the sight of death would have so appaled me, the loss of outward things so have pierced me. Now what a blessed thing is this, to have the heart thus discovered?

Again, sanctified afflictions discover the emptiness and vanity of the Creature. Now the Lord hath stained its pride, and veiled its tempting splendor, by this or that affliction; and the Soul sees what an empty, shallow, deceitful thing it is. The World (as one hath truly observed) is then onely great in our eyes, when we are full of Sense and Self: But now affliction makes us more spiritual, and then it is nothing. It drives them nearer
to

to God, makes them see the necessity of the Life of Faith; with multitudes of other benefits.

But yet these sweet fruits of affliction do not naturally and of their own accord, spring from it: No, we may as well look for *Grapes* from *Thorns*, or *Figs* from *Thistles*, as for such fruits from affliction, till Christs sanctifying hand and art have past upon them.

The reason why they become thus sweet and pleasant (as I noted before) is, because they run now in another Channel. Jesus Christ hath removed them from Mount *Ebal* to *Gerezim*; they are no more the effects of vindictive wrath, but paternal chastisement. And (as Mr. Case well notes) *A teaching affliction is to the Saints, the result of a'l the offices of Jesus Christ: As a King he chastens; as a Prophet he teacheth, viz. By chastening; and as a Priest he hath purchased this Grace of the Father, that the dry Rod might blossom, and bear fruit.* Behold then, a sanctified affliction, is a Cup whereinto Jesus Christ hath wrung and prest the Juice and Virtue of all his Mediatory Offices. Surely, that must be a Cup of generous,

Correcti-
on, In-
struction,
pag. 182.

rous, Royal Wine, like that in the Supper, a Cup of Blessing to the people of God.

REFLECTION.

Hence may the un sanctified Soul draw matter of fear and trouble, even from its un sanctified troubles. And thus it may reflect upon it self. O my Soul, what good hast thou gotten by all, or any of thy afflictions? Gods rod hath been dumb to thee, or thou deaf to it. I have not learned one holy instruction from it: My troubles have left me the same, or worse then they found me; my heart was proud, earthly, and vain before, and so it remains still: They have not purged out, but onely given vent to the pride, murmur, and atheism of my heart. I have been in my afflictions, as that wicked *Ahaz* was in his, *2 Chron. 28. 22.* Who *in the time of his distress, yet trespassed more and more against the Lord.* When I have been in storms at Sea, or troubles at home, my Soul within me hath been as a raging Sea, casting up mite and dirt. Surely this Rod is not the Rod of Gods children. I have

have proved but dross in the Furnace, and I fear the Lord will put me away as dross, as he threatens to do by the wicked, *Psal.*

119. 119.

Hence also should gracious Souls draw much encouragement and comfort amidst all their troubles. O these are the fruits of Gods fatherly love to me! Why should I fear in the day of evil? or tremble any more at afflictions, though they seem as a *Serpent* at a distance, yet are they a rod in hand. O blessed be that skillful and gracious hand, that makes the Rod, the dry Rod to blossom, and bear such precious fruit!

Lord! what a mystery of love lies in this dispensation? That sin which first brought all afflictions into the World, is now it self carried out of the World by affliction, *Rom. 5. 12. Isai. 27. 9.* O what can frustrate my Salvation, when those very things that seem most to oppose it, are made subservient to it; and contrary to their own nature, do promote and further it!

THE POEM.

'Tis strange to hear what different censures fall
 Upon the same affliction, some do call
 Their troubles sweet, some bitter, others meet
 Them both, midway, and call them bitter-sweet.
 But here's the question still, I fain would see,
 Why sweet to him, and bitter unto me?
 Thou drink'st them Dregs and all, but others finde,
 Their troubles sweet, because to them refin'd,
 And sanctified; which difference is best,
 By such apt Similies, as these exprest.
 From Salt and Brackish Seas, Fumes rise and flie,
 Which into Clouds conduc'd, obscure the skie.
 Their property there alter'd, in few hours,
 Those Brackish Fumes, fall down in pleasant showers:
 Or as the Dregs of Wine or Beer distill'd,
 By Limbeck, with ingredients, dath yield
 A Cordial Water, though the Lees were bitter,
 From whence the Chymist did extract such Liquor.
 Then marvel not, that one can kiss that Rod,
 Which makes another to blaspheme his God.
 O get your troubles sweet'ned and refin'd,
 Or else they'll leave bitter effects behinde.
 Saints troubles are a Cord, let down by Love,
 To Pull up their hearts to things above.

CHAP.

CHAP. XV.

*The Seas within their bounds, the Lord contains ;
He also Men and Devils holds in chains.*

OBSERVATION.

IT is a wonderful work of God, to limit and bound such a vast and furious Creature, as the Sea ; which according to the judgment of many learned men, is higher then the Earth ; and that it hath a propension to overflow it, is evident, both from its nature and motion, were it not, that the great God had laid his Law upon it. And this is a work, wherein the Lord glories, and will be admired, *Psal. 104. 9. Thou hast set a bound, that they may not pass over ; that they return not again to cover the Earth.* Which its clear, they would do, were they not thus limited. So *Job 38. 8, 10, 11. Who shut up the Sea with doors, when it brake forth, as if it had issued out of the Womb ? I brake up for it, my decreed place, and set bars*

bars and doors ; and said, hitherto shalt thou come, but no further ; and here shall thy proud Waves be staid.

APPLICATION.

And no less is the glorious power and mercy of God discovered, in bridling the rage and fury of Satan, and his instruments, that they break not in upon the inheritance of the Lord, and destroy it. Surely, this wrath of man shall praise thee, and the remainder of wrath, thou shalt restrain, *Psal. 76. 10.* By which it is more then hinted, that there is a World of Rage and Malice in the Hearts of wicked Men, which fain would, but cannot vent it self, because the Lord restrains, or as the *Hebrew*, girds it up. Satan is the envious one, and his rage is great against the people of God, *Revel. 12. 11.* But God holds him, and all his instruments, in a Chain of Providence ; and it is well for Gods people, that it is so.

They are limited as the Sea, and so the Lord in a providential way speaks to them, Hitherto shall you go, and no further : Sometimes he ties them up so short, that

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they

A new Compass for Seamen,

they cannot touch his people, though they have the greatest opportunities and advantages, *Psal. 105. 12, 13, 14, 15. When they were but a few men in number, yea, very few, and strangers in it; when they went from one Nation to another, from one Kingdom, to another people, He suffered no man to do them wrong; yea, he reproved Kings for their sake, saying, Touch not mine Anointed, and do my Prophets no harm.* And sometimes he permits them to touch, and trouble his people; but then sets bounds and limits to them, beyond which they must not pass. That is a pregnant Text to this purpose, *Revel. 2. 10. Behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days.*

Here are four remarkable limitations upon Satan and his agents, in reference to the people of God: A limitation as to the *Persons*; not all, but some: A limitation of the *Punishment*; a Prison, not a Grave, not Hell: A limitation upon them, as to the end, for tryal, not ruine. And lastly, as to the *Duration*, not as long as they please, but ten days.

REFLECTION.

O my Soul, what Marrow and Fatness,
Comfort and Consolation, maist thou suck
from the Brest of this Truth, in the darkeſt
day of trouble? Thou ſeeſt how the flow-
ing Sea ſtrives to overwhelm the Earth,
who hath arreſted it in its courſe, and ſtopt
its violence? Who hath confin'd it to its
place, certainly, none other but the Lord?
When I ſee it threaten the ſhore with its
proud, furious, and inſulting Waves, I
wonder it doth not ſwallow up all; but I
ſee it no ſooner touch the Sands, which
God hath made its bounds, but it retires,
and as it were with a kinde of ſubmiſſion,
reſpects thoſe limits which God hath
ſet it.

Thus the fierceſt Element, is repreſt
by the feebleſt things. Thou ſeeſt alſo,
how full of wrath and fury wicked men
are? how they rage like the troubled Sea,
and threaten to overwhelm * thee, and all
the Lord's Inheritance? and then the floods
of ungodly men make thee afraid; yet are
they reſtrained by an inviſible, gracious
hand, that they cannot execute their pur-

* See the
Turks Letter to the
Emperor
of Ger-
many, lately publiſh-
ed by Au-
thority.

pose, nor perform their enterprize. How full of Devils, and Devillized-men, is this lower World? yet in the midst of them all, hast thou hitherto been preserved. O my Soul, admire and adore that glorious power of God, by which thou art kept unto salvation. Is not the preservation of a Saint in the midst of such hosts of enemies, as great a miracle, though not so sensible, as the preservation of those three Noble *Jews* in the midst of the Firy Furnace, or *Daniel* in the Den of Lions? For there is as strong a propension in Satan, and wicked men, to destroy the Saints; as in the fire to burn, or a Lion to devour. O then let me chearfully address myself to the faithful discharge of my duty, and stand no longer in a slavish fear of creatures, who can have no power against me, but what is given them from above, *Joh. 19. 11.* And no more shall be given, then shall turn to the glory of God, *Psal. 76. 10.* And the advantage of my Soul, *Rom. 8. 28.*

THE

THE POEM.

*This World's a Forest, where from day to day,
Bears, Wolves, and Lions range, and seek their prey.
Amidst them all, poor harmless Lambs are fed,
And by their very Dens in safety led.
They roar upon us, but are held in chains;
Our Shepherd is their Keeper, he maintains
Our Lot; why then should we so trembling stand?
We meet them; true, but in their Keepers hand.
He that to raging Seas, such Bounds hath put,
The mouths of ravenous Beasts, can also shut.
Sleep in the Woods, poor Lambs, your selves repose
Upon his care, whose eyes do never close.
If Unbelief in you, don't loose their chain,
Fear not their struggling, that's but all in vain.
If God can check the Waves, by smallest Sand,
A twined Thred may hold these in his hand.
Shun sin, keep close to Christ, for other evils
You need not fear, though compass round with Devils.*

CHAP. XVI.

*To Sea without a Compass, none dare go ;
Our Course without the Word, is even so.*

OBSERVATION.

OF how great use and necessity is the Compass to Seamen? Though they can Coast a little way by the Shore, yet they dare not venture far into the Ocean without it. Its their Guide, and directs and shapes their Course for them: And if by the violence of Wind and Weather, they be driven beside their due Course; yet by the help of this, they are reduced, and brought to Rights again. It is wonderful to consider, how by the help of this Guide, they can run in a Direct Line many hundred Leagues, and at last fall right with the smallest Island; which is in the Ocean comparatively, but as the head of a small Pin upon a Table.

A P.

APPLICATION.

What the Compass, and all other Mathematical Instruments, are to the Navigator; that, and much more, is the Word of God to us in our Course to Heaven. This is our Compass to steer our course by, and it is truly touched; he that orders his conversation by it, shall safely arrive in Heaven at last, *Gal. 6. 16. As many as walk according to this rule: Peace be on them, and Mercy.*

This word is as necessary to us in our way to Glory, as a Lamp, or Lanthorn is in a dark night, *Psal. 119. 105.* This is a Light shining in a dark place, till the day dawn, and the Day-Star arise in our hearts, *2 Pet. 1. 19.* If any that profess to know it, and own it as a rule, miss Heaven at last; let them not blame the Word for misguiding them, but their own negligent and deceitful hearts, that shuffle in and out, and shape not their course and conversation according to its prescriptions.

What blame can you lay upon the Compass, if you steer not exactly by it? How many are there, that neglecting this

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Rule,

Rule, will Coast it to Heaven by their own Reason? No wonder such fall short and perish in the way. This is a Faithful Guide, and brings all that follow it, to a blessed end. *Thou shalt guide me with thy counsel, and afterward receive me to glory, Psal. 73. 24.* The whole Hundred and nineteenth *Psalms* is spent in commendation of its transcendent excellency, and usefulness. *Luther* profest, that he prized it so highly, that he would not take the whole world in exchange for one Leaf of it. Lay but this rule before you, and walk accurately by it, and you cannot be out of your right way to Heaven, *Psal. 119. 30. I have chosen the way of truth, (or the true way;) thy judgments have I laid before me.* Some indeed, have opened their detracting blasphemous mouths against it, as *Julian*, that cursed Apostate, who feared not to say, there was as good matter in *Phocillides*, as in *Solomon*; in *Pindarius* his *Odes*, as in *Dauids Psalms*.

And the Papists generally slight it, making it a lame, imperfect rule; yea, making their own Traditions the Touchstone of Doctrines, and Foundation of Faith. *Montanus* tells us, that although
the

the Apostle would have Sermons and Service celebrated in a known tongue, yet the Church, for very good cause, hath otherwise ordered it. *Gilford* called it, the Mother of Heresies: *Bonnors* Chaplain judged it worthy to be burnt, as a strange doctrine. They set up their inventions above it, and frequently come in with a *non obstante* against Christ Institutions. And thus do they make it void, or as the word *ἡκυώσασα* signifies, *Matth. 15. 6.* unlord it, and take away its authority as a rule: But those that have thus slighted it, and followed the by-paths, unto which their corrupt hearts have led them, they take not hold of the paths of life, and are now in the depths of Hell. All other Lights, to which men pretend, in the neglect of this, are but false fires, that will lead men into the Pits and Bogs of destruction at last.

REFLECTION.

And is thy Word a Compass, to direct my Course to Glory? O, where then am I like to arrive at last! that in all my Course, have neglected it, and steered according

A new Compass for Seamen,

according to the counsel of my own heart. Lord, I have not made thy Word, the Man of my counsel, but consulted with flesh and blood. I have not enquired at this Oracle, nor studied it, and made it the guide of my way; but walked after the sight of my eyes, and the lusts of my heart. Whither Lord can I come at last, but to Hell, after this rate and reckoning? Some have slighted thy Word, professedly; and I have slighted it, practically. I have a poor Soul Imbarked for Eternity, it is now floating upon a dangerous Ocean; Rocks and Sands on every side, and I go a drift before every Wind of Temptation, and know not where I am. Ah Lord, convince me of the danger of this condition. O convince me of my ignorance in thy Word, and the fatal consequence and issue thereof. Lord, let me now resolve to study, prize, and obey it; hide it in my heart, that I may not sin against thee. Open my understanding, that I may understand the Scriptures: Open my heart to entertain it in love. O thou that hast been so gracious to give a perfect rule, give me also a perfect heart to walk by that rule to glory!

THE

THE POEM.

This World's a Sea, wherein a numerous Fleet
 Of Ships are under Sail. Here you shall meet
 Of every Rate and Size, Friggots, Gallions,
 The nimble Catches, and small Pickeroons.
 Some bound to this Port, some where Wind and Weather
 Will drive them; they are bound, they know not whe-
 Some Steer away for Heaven, some for Hell, (ther.
 To which some steer themselves, can hardly tell.
 The Winds do shape their course, which though it blow
 From any point, before it they must go.
 They are directed by the Wind and Tide,
 That have no Compass to direct and guide.
 For want of this, most run themselves a ground;
 Brave Ships are cast away, poor Souls are drown'd.
 Thy Word our Compass is, to guide our way
 To glory, it reduces such as stray.
 Lord, let thy Word dwell richly in my heart,
 And make me skilful in this heavenly art.
 O let me understand, and be so wise
 To know upon what point my Countrey lies.
 And having set my Course directly thither,
 Great God preserve me in the foulest Weather.

By,

*By reason some will Coast it ; but I fear,
Such Coasters never will drop Anchor there.
Thy Word is truly toucht, and still directs,
A proper Course, which my base heart neglects.
Lord touch mine iron heart, and make it stand,
Pointing to thee; its Loadstone, to that Land
Of Rest above; let every Tempest drive
My Soul, where it would rather be, then live.*

CHAP. XVII.

*Look as the Sea by turns, doth Ebb and
Flow,
So their Estates, that use it, come and
go.*

OBSERVATION.

THe Sea hath its Alternate Course and Motion, its Ebbings and Flowings: No sooner is it High Water, but it begins to Ebb again, and leave the Shore naked and dry, which but a little before, it covered and overflowed. And as its Tides, so also its Waves are the emblem of inconstancy; still rouling and tumbling, this way and that, never fixt and quiet. *Instabilis unda, As fickle as a Wave*, is common to a Proverb. See *Jam. 1. 6. He that wavereth, is like a wave of the Sea, driven with Winds and Tossed. So Isai. 57. 20. It cannot rest.*

APPLICATION.

Thus mutable and inconstant are all outward things, there is no depending on them : Nothing of any substance, or any solid consistence in them. 1 Cor. 7. 31. *The fashion of this world passeth away.* It is an high point of folly to depend upon such vanities. Prov. 23. 5. *Why wilt thou set (or as it is in the Hebrew) cause thine eyes to flie upon that which is not ? For riches certainly make themselves wings, and flie away, as an Eagle, towards Heaven.* In flying to us (saith *Augustine*) they have alas, *vix quidem passerinas*, scarce a Sparrows Wings ; but in flying from us, Wings as an Eagle. And those Wings, they are said to make to themselves, (*i. e.*) The cause of its transitoriness is in it self. The Creature is subjected to vanity by sin ; they are sweet flowers, but withered presently, Jam. 1. 10. *As the flower of the grass, so shall the richman fade away.* The man is like the stalk or grass, his riches are the flower of the grass, his glory and outward beauty ; the stalk is soon withered, but the flower much sooner. This is
either

either withered upon, or blown off from it, while the stalk abides. Many a man out lives his estate and honor, and stands in the World as a bare dry stalk in the Field, whose flower, beauty, and bravery is gone. One puff of wind blows it away, one churlish easterly blast, shrivels it up; 1 Pet. 1. 24.

How mad a thing is it then, for any man to be lifted up in pride; upon such a vanity as this is; to build so lofty and over-jetting Roof, upon such a feeble, tottering Foundation? We have seen Meadows full of such curious flowers, mown down, and withered. Men of great estates impoverished suddenly; and when like a Meadow that is mown, they have begun to recover themselves. Again, (as they phrase it) the Lord hath sent *Grashoppers in the beginning of the shooting up of the later growth*, Amos 7. 1. Just as the Grashoppers and other Creatures, devour the second tender Herbage, as soon as a Field begins to recover its verdure: So men after they have been denuded and blasted by providence, they begin after a while to flourish again; but then comes some new affliction, and blasts all. None have

have more frequent experience of this, then you that are Merchants and Seamen, whose estates are floating; and yet such as have had the highest security, in the eye of reason, have notwithstanding experienced the vanity of these things.

Henry the Fourth, a Potent Prince, was reduced to such a low ebb, that he petitioned for a Prebends place in the Church of *Spire*. *Gallimer*, King of the Vandals, was brought so low, that he sent to his friend for a Sponge, a Loaf of Bread, and an Harp. A Sponge to dry up his tears, a Loaf of Bread to maintain his life, and an Harp to sollace himself in his misery. The story of *Bellisarius* is very affecting, He was a man famous in his time, General of an Army, yet having his eyes put out and stripped of all earthly comforts, was led about crying, *Date obolum Bellisario*; Give one half penny to poor *Bellisarius*: Instances in History of this kinde, are infinite. Men of the greatest estates and honor, have nevertheless become the very *ludibria fortuna*, as one speaks, The very scorn of Fortune.

Yea, and not onely wicked men that have gotten their estates by rapine and oppression,

oppression, have lived to see them thus scattered by Providence : But sometimes godly men have had their estates, how justly soever acquired, thus scattered by Providence also. Who ever had an estate better gotten, better bottomed, or better managed, then *Job* ; yet all was overthrown and swept away in a moment ; though in mercy to him, as the issue demonstrated. O then, what a vanity is it, to set the heart, and let out the affections on them ? You can never depend too much upon God, nor too little upon the Creature , 1 *Tim.* 6. 17. *Charge them that are rich in this world, that they be not high minded, and trust not in uncertain riches.*

REFLECTION.

Are all earthly things thus transitory and vain, then what a reproach and shame is it to me, that the men of this world should be more industrious and eager in the prosecution of such vanities, then I am to enrich my Soul with solid and everlasting treasure ? O that ever a sensual lust should be more operative in them,
I then

then the love of God in me! O my Soul, thou dost not lay out thy strength and earnestness for Heaven, with any proportion to what they do for the World. I have indeed higher Motives, and a surer Reward than they: But as I have an advantage above them herein; so have they an advantage above me, in the strength and intireness of the principle, by which they are acted. What they do for the World, they do it with all their might; they have no contrary principle to oppose them, their thoughts, strength, and affection, is intirely carried in one chanel: But I finde a *Law in my Members, warring against the Law of my Minde*. I must strive through a thousand difficulties and contradictions, to the discharge of a duty. O my God! Shall not my heart be more enlarged in zeal, love, and delight in thee, then theirs are after their lusts? O let me once finde it so.

Again, is the Creature so vain and unstable, then why are my affections so hot and eager after it? And why am I so apt to dote upon its beauty, especially when God is staining all its pride and glory? *Jer. 45. 5, 6.* Surely it is unbecoming the spirit

spirit of a Christian at any time ; but at such a time, we may say of it, as *Hushai* of *Abitophels* counsel, *It is not good at this time.*

O that my spirit were raised above them, and my conversation more in Heaven ! O that like that Angel, *Rom. 10. 1,* 2. which came down from Heaven, and set one foot upon the Sea, and another upon the Earth, having a Crown upon his head ; so I might set one foot upon all the cares, fears, and terrors of the World, and another upon all the tempting splendor and glory of the World ; treading both under foot in the dust, and crowning my self with nothing, but spiritual excellencies and glory !

THE POEM.

Judge in thy self (O Christian) is it meet,
To set thy heart on what Beasts set their feet ?
'Tis no Hyperbole, if you be told
You dig for dross, with Mattocks made of Gold.
Affections are too costly, to bestow
Upon the fair-fac'd nothings here below.
The Eagle scorns to fall down from on high,
(The Proverb saith) To catch the silly Flie.

I 2

And

*And can a Christian leave the Face of God ?
 To embrace the Earth, or dote upon a Clod.
 Can earthly things thy heart so strangely move ?
 To tempt it down from the delights above.
 And now to court the World, at such a time
 When God is laying judgment to the Line !
 Its just like him that doth his Cabbin sweep,
 And trim, when all is sinking in the deep :
 Or like the silly Bird, that to her Nest
 Doth carry straws, and never is at rest,
 Till it be feather'd well ; but doth not see,
 The Ax beneath, that's hewing down the Tree.
 If on a Thorn thy heart it self repose,
 With such delight, what if it were a Rose ?
 Admire, O Saint, the Wisdom of thy God,
 Who of the self-same Tree doth make a Rod.
 Lest thou shouldst fursset on forbidden Fruit,
 And live not like a Saint, but like a Brute.*

CHAP.

CHAP. XVIII.

*Like hungry Lions, Waves for sinners
gape,
Leave then your sins behinde, if you'll
escape.*

OBSERVATION.

THe Waves of the Sea are sometimes raised by Gods Commission, to be Executioners of his Threatnings upon Sinners; when *Jonah* fled from the presence of the Lord to *Tarshish*, the Text saith, *The Lord sent out a great Wind into the Sea, and there was a mighty tempest; so that the Ship was like to be broken, Jon. 1. 4.* These were Gods Bailiffs, to arrest the Run-away Prophet. And *Psal. 148. 8.* the stormy winds are said to *fulfil his word*; not onely his word of command, in rising when God bids them, but his word of threatening also. And hence it is called a *destroying wind, Jer. 51. 1.* And a *stormy wind in Gods fury, Ezek. 13. 13.*

APPLICATION.

If these be the Executioners of the Lords threatnings, how sad then is their condition, that put forth to Sea, under the guilt of all their sins? O, if God should commissionate the Winds to go after and arrest thee, for all thou owest him, where art thou then? How dare you put forth under the power of a Divine threat, before all be cleared betwixt God and thee? Sins in Scripture are called debts, *Matth. 6. 12.* They are debts to God; not that we ow them to him, or ought to sin but *metonymically*, because they render the sinner obnoxious to Gods judgments; even as pecuniary debts oblige him that hath not wherewith to pay, to suffer punishment. All sinners must undergo the curse, either in their own persons, according to the expresse letter of the Law, *Gen. 2. 17. Gal. 3. 10.* Or in their Surety, according to the tacite intent of the Law, manifested to be the minde of the Law-giver, *Gen. 3. 15. Gal. 3. 13, 14.*

Now he that by Faith, hath Interest in this Surety, hath his discharge, his *quietus est,*

est, sealed in the Blood of Christ; all Process at Law, or from the Law, is stopt, *Rom. 8. 1.* But if thou be an impenitent, persisting sinner, thy debt remains upon thine own score. *And be sure thy sin will find thee out, where ever thou goest, Num. 32. 23. (i. e.)* Gods revenging hand for sin will be upon thee: Thou maist lose the sight and memory of thy sin, but they lose not the sight of thee; they follow after, as the Hound doth the fleeing game upon the Sent, till they have fetcht thee up: And then consider, *How fearful a thing it is, to fall into the hands of the living God, Heb. 10. 31.* How soon may a storm arrest, and bring thee before the Bar of God?

REFLECTION.

O my Soul, what a case art thou in, if this be so? Are not all thy sins yet upon thine own score? Hast not thou made light of Christ, and that precious Blood of his, and hitherto persisted in thy rebellion against him? And what can the issue of this be at last, but ruine? There is abundant Mercy indeed, for returning sinners;

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but

but the Gospel speaks of none for persisting and impenitent sinners. And though many, who are going on in their sins, are overtaken by Grace, yet there is no Grace promised to such as go on in sin. O, if God should arrest me by the next storm, and call me to account for all that I owe him; I must then lie in the prison of Hell to all eternity, for I can never pay the debt; nay, all the Angels in Heaven cannot satisfy for it. Being Christless, I am under all the curses in the Book of God; a childe of *Hagar*, Lord pity and spare me a little longer. O discover thy Christ unto me, and give me Faith in his Blood, and then thou art fully satisfied at once, and I discharged for ever. O require not the debt at my hand, for then thou wilt never be satisfied, nor I acquitted. What profit, Lord, is there in my Blood! O my Soul, make haste to this Christ, thy Refuge-City; thou knowest not how soon the Avenger of Blood may overtake thee.

THE

THE POEM.

Thy sins are debts, God puts them to account,
 Canst tell, poor wretch, to what thy debts amount ?
 Thou fill'st the treasure of thy sins each hour,
 Into his Vials God doth also pour
 Proportionable wrath : Thou see'st it not,
 But yet assure thy self, there's drop for drop.
 For every Sand of Patience running out,
 A drop of wrath runs in. Soul look about,
 Gods treasure's almost full, as well as thine ;
 When both are full, O then the dreadful time
 Of reck'ning comes, thou shalt not gain a day
 Of Patience more. But then there hast's away
 Heavens Pursevant, who comes upon the wing,
 With his Commission seal'd, to take, and bring.
 Do'st still reject Christs tenders ? well, next Storm
 May be the Bailiff, order'd to perform
 This dreadful office. O then restless be,
 Till God, in Christ, be reconcil'd to thee.
 The Sum is great, but if a Christ thou get,
 Fear not, a Prince can pay a Beggars debt.
 Now if the Storm should rise, thou needst not fear
 Thou art, but the Delinquent is not there.
 A pardoned Soul to Sea may boldly go,
 He fears not Bailiffs that doth nothing ow.

CHAP.

CHAP. XIX.

*To save the Ship, rich Lading's cast
away.*

*Thy Soul is Shipwrackt, if thy Lusts
do stay.*

OBSERVATION.

IN Storms and Distresses at Sea, the richest Commodities are cast over board; they stand not upon it, when life and all is in jeopardy and hazard, *Jon. 1. 5.* The Mariners cast forth the Wares that were in the Ship, into the Sea, to lighten it. And *Acts 27. 18, 19.* they cast out the very Tacklings of the Ship. How highly soever men prize such Commodities, yet Reason then tells them, It were better these should perish, then life. Satan himself could say, *Job 1. Skin for skin, and all that a man hath, will he give for his life.*

APPLICATION.

And surely, it is every way as highly reasonable, that men should mortifie, cast out, and cut off their dearest Lusts, rather then their Immortal Souls should sink and perish in the Storm of Gods Wrath. Life indeed, is a precious Treasure, and highly valued by men : You know what *Solomon* saith, *Eccles. 9. 4. That a living Dog, is better then a dead Lion.* And we finde men willing to part with their estates, limbs, or any outward comfort for the preservation of it. The Woman in the Gospel, spent all she had on the Physicians for her health, a degree below life. Some men indeed, do much over-value their lives, and part with Christ, and peace of Conscience for it ; but he that thus saves it, shall lose it. Now if life be so much worth, what then is the Soul worth ? Alas ! Life is but a *vapor which appeareth for a little while, and then vanisheth away, Jam. 4. 14.*

Life indeed is more worth then all the World, but thy Soul is more worth then Ten thousand lives. Nature teacheth you

to

to value the first so high, and Grace should teach you to value the second much higher, *Matth. 19. 26.* Now here is the case, Either you must part with your sins, or with your Souls; if these be not cast out, both must sink together. *If ye live after the flesh ye must die, Rom. 8. 13.* God saith to you in this case, as to *Ahab*, when he spared *Benhadad*, *1 Kings 20. 40.* *Because thou hast let go a sin which God hath appointed to destruction, therefore thy life shall go for its life.* Guilt will raise a Storm of Wrath, as *Jonah* did; if not cast out.

REFLECTION.

And must sin, or the Soul perish? must my life, yea, my eternal life, go for it, if I spare it? O then, let me not be cruel to mine own Soul, in sparing my sin. O my Soul, this foolish pity, and cruel indulgence, will be thy ruine. If I spare it, God hath said, *He will not spare me, Dent. 29. 20.* It is true, the pains of Mortification are sharp, but yet its easier then the pains of Hell. To cut off a right hand, or pluck out a right eye, is hard; but

but to have my Soul cut off eternally from God, is harder. Is it as easie (O my Soul!) to burn for them in Hell, as to mortifie them on Earth? Surely, it is profitable for me, that one member perish, rather then that all be cast into Hell, *Matth. 5. 24.* I see the Merchant willing to part with rich Wares, if inbarked with them in a Storm; and those that have Gangreen'd Legs or Arms, willingly stretch them forth to be cut off, to preserve life; and shall I be willing to endure no difficulties for my Soul? Christ reckoned Souls worth his Blood; and is it not worth my self-denial? Lord let me not warm a Snake in my bosom, that will at last sting me to the heart.

THE POEM.

*Thy Soul's the Ship, its Lading is its Lusts,
Gods Judgments, Stormy Winds, and dangerous Gusts.
Conscience the Master, but the stubborn Will,
Goes Supra Cargo, and doth keep the Bill.
Affections are the Men, the Winds do rise,
The Storm increases, Conscience gives advice
To throw those Lusts o'er board, and so to ease
The Vessel, which else cannot Ship the Seas.*

The

The Will opposes, and th' Affections say,
The Masters counsel they will not obey.
The case is dang'rous, that no man can doubt,
Who sees the Storm within, and that without.
Lusts and Affections cannot part, no rather,
They are resolv'd to swim or sink together.
Conscience still strives, but they cannot abide,
That it or Reason should the case decide.
Lust knows what Reason, in like cases still,
Determines well, then chuse ye whome ye will.
Shall's make the Devil Judge? This case hath been
Before him, and he judg'd, That skin for skin,
And all men have, they'll part with for their life;
Then how unreasonable is this strife?
They that their sins, do with their persons Ship,
Do for their Souls prepare a dreadful whip.

CHAP. XX.

*Christ with a word, can Surging waves
appease,*

*His voice a troubled Soul, can quickly
ease.*

OBSERVATION.

When the Sea Works, and is
Tempestuous, it is not in the
power of any Creature to ap-
pease it. When the Egyptians
would by their Hieroglyphicks express an
impossibility, they did it by the Picture of
a Man treading upon the Waves. It is
storied of Canute, an ancient Danish
King, That when a mighty storm of flat-
tery arose upon him, he appeased it by
shewing, that he could not appease the
Sea: But one of his Courtiers told him, as
he rode near the Sea side, *That he was
Lord of the Sea, as well as Land.* Well,
said the King, *we shall see that by and by;*
and so went to the Water side, and with a
loud voice cried, *O ye Seas and waves,
come no further, touch not my feet;* but
the

A new Compass for Seamen,

the Sea came up, notwithstanding that charge, and confuted the flattery. But now, Jesus Christ hath the command of them indeed: It is said of him, *Matth. 8.26. That he rebu'ed them, And Mark 4.38. he quiets them with a word, Peace, be still,* as one would hush a childe, and it obeyed him.

APPLICATION.

Conscience, when awakned by the Terrors of the Lord, is like a raging, tempestuous Sea; so it Works, so it Roars, and it is not in the power of all the Creatures to hush or quiet it. Spiritual Terrors, as well as Spiritual Consolations, are not known till felt. O when the Arrows of the Almighty are shot into the Spirit, and the Terrors of God set themselves in array against the Soul; when the venom of those Arrows drink up the Spirit, and those Armies of Terrors charge violently and successively upon it, as *Job 6. 4.* What Creature then is able to stand before them? Even Gods own dear Children have felt such Terrors, as have *distracted them, Psal. 88. 15.* Conscience is the Seat

of guilt. It is like a Burning Glass, so it contracts the Beams of the Threatnings, twists them together, and reflects them on the Soul, unto smoke, scorch, and flames. If the wrath of a King be like the roaring of a Lion, then what is the Almighty's wrath! Which is burning wrath, *Job 19. 11. Tearing wrath, Psal. 50. 22. Surprizing wrath, Job 20. 23. And abiding wrath, Job. 3. 36.*

In this case no Creature can relieve; all are Physicians of no value; some under these Terrors, have thought Hell more tolerable, and by a violent hand have thrust themselves out of the World into it, to avoid these gnawings: Yet Jesus Christ can quickly calm these Mystical Wayes also, and hush them with a word; yea, he is the Physician, and no other. It is the sprinkling of his Blood, which like a cooling Fomentation, allays those heats within: That Blood of sprinkling speaks Peace, when all others have practised upon the Soul to no purpose; and the reason is, because he is a person, in whom God and Man, Justice and Mercy meet, and kiss each other, *Eph. 2. 14*. And hence Faith fetches in Peace to the Soul, *Rom. 8. 1*.

K

R E

REFLECTION.

Can none appease a troubled Conscience, but Christ? Then learn, O my Soul, to understand, and daily more and more to favor that glorious Name, even Jesus, that delivers not onely from the wrath to come, but that which is felt here also. O, if the foretaste of Hell be so intolerable; if a few drops, let fall on the Conscience in this life, be so scalding, and insufferable; what is it to have all the Vials poured out to eternity! When there shall be nothing to divert, mitigate, or allay it.

Here men have somewhat to abate those Terrors, some hopes of Mercy, at least, a possibility; but there is none. O my Soul! how art thou loaded with guilt? And what a Magor-missabib, wouldst thou be, should God rouse that sleepy lion in thy bosom! My condition is not at all the better, because my Conscience is quiet. Ah, the day is coming, when it must awake, and will lighten, and thunder terribly within me, if I get not into Christ the sooner. O Lord, who knows the power

power of thy wrath? O let me not carry
this guilt out of the World with me, to
maintain those everlasting flames; let me
give no sleep to mine eyes, nor slumber
to mine eye lids, till I feel the comfort
of that Blood of Sprinkling, which alone
speaketh Peace.

THE POEM.

*Amongst the dreadful Works of God, I finde
No Metaphor to paint a troubled minde.
I think on this, now that, and yet will neither
Come fully up, though all be put together.
'Tis like the raging Sea, that casts up mire,
Or like to Ætna, breathing smoak, and fire.
Or like a roused Lion, fierce and fell;
Or like those Furies that do howl in Hell.
O Conscience! who can stand before thy power,
Endure thy gripes, and twinges, but an hour?
Stone, Gout, Strapado, Rack, whatever is
Dreadful to Sense, is but a toy to this.
No Pleasures, Riches, Honours, Friends, can tell
How to give ease; in this 'tis like to Hell.
Call for the pleasant Tymbrél, Lute, and Harp.
Alas! the Musick howls, the pains too sharp
For these to charm, divert, or lull asleep:
These cannot reach it; no, the wound's too deep.*

Let all the Promises before him stand,
 And set a Barnabas at his right hand.
 These in themselves, no comfort can afford,
 'Tis Christ, and none but Christ, can speak that word.
 And he no sooner speaks, but all is still,
 The storm is over, and the minde tranquill.
 There goes a power with his majestick voice,
 To hush the dreadful st storm, and still its noise.
 Who would but fear, and love this glorious Lord,
 That can rebu'e such Tempests with a word?

CHAP. XXI.

*Our Food out of the Sea, God doth command,
Yet few therein take notice of his hand.*

OBSERVATION.

THe Providence of God in furnishing us with such plenty and variety of Fish is not slightly to be past over. We have not only several sorts of Fish in our own Seas, which are caught in their Seasons; but from several parts, especially the Western parts of *England*, many Sail of Ships are sent yearly to the *American* parts of the World, as *New Foundland*, *New England*, &c. Whence every year is brought home, not onely enough to supply our own Nation, but many Thousand pounds worth also yearly returned from *Spain* and other Countries; by which Trade, many thousand Families do subsist.

APPLICATION.

But now, what Returns do we make to Heaven for these Mercies? Or what notice is taken of the good Hand of Providence, which thus supplies and feeds us with the Blessings of the Sea? I fear there are but few that own, act in submission to it, and are careful to return according to received benefits. Men do not consider, *That their works are in the hand of God, Eccles. 9. 1.* And even those that have the most immediate dependence upon Providence, as Merchants and Seamen; yet are very prone to undertake designs in the confidence of their own wisdom, and industry; not looking higher for the Blessing, *Jam. 4. 13.* They often sacrifice to their own net, and burn incense to their drag, because by them their portion is fat, and their meat plenteous, *Hab. 1. 16.* Vix. They attribute what is due to God, unto the Creature. Now this is a sin, highly provoking to the Lord: For look in what degree the heart cleaves to the second cause, in the same degree it departs from the living God, *Jer. 17. 5.*

And

And how do you think the Blessed God will take it, to see himself thus debased, and the Creature exalted into his place! To see you carry your selves to the Creature, as to a God; and to the Blessed God, as to a Creature. Surely, it is a great and common evil, and such as will blast all, if not timely discovered and lamented. If we make flesh our arm, its just with God to wither and dry up that arm. Do we not, my Brethren, look upon second causes, as if they had the main stroke in our business? And with a neglective eye pass by God, as if he came in but collaterally, and on the by, into it: But certainly, all endeavors will be unsanctified, if not successful, in which, God is not eyed and engaged.

It is in vain for you to rise up early, and sit up late, and eat the bread of sorrows; for so he giveth his beloved sleep, Psal. 127.

2. (i. e.) It is to no purpose for men to beat their brains, tire their spirits, and rack their Consciences for an estate. The true way of acquiring and enjoying the Creature, is by submitting quietly to the Will of God, in a prudent and diligent, yet moderate use of lawful

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means:

means: Nothing can thrive with us till then.

REFLECTION.

Why then should I disquiet my self in vain? And rob my self of my Peace, by these unbelieving cares and distractions. O this hath been my sin! I have acted, as if my condition had been at my own dispose; I have eyed Creatures, and Means too much, and God too little. How have my hands hanged down with discouragement, when second causes have disappeared, or wrought cross to my designs in the World; ready to transfer the fault on this thing, or that! And again, How apt am I to be vainly lifted up in carnal confidence, when I see my self competently furnished with Creature-munition and provision? O what a God-provoking wickedness is this! How oft hath providence checked my carnal presumption, and dashed many hopeful projects? yet have I not owned it, as I ought, and submitted to it. O, it is a wonder this hath not closed the Hand of Providence against me, and pulled down a curse upon

upon all ! Ah Lord, let me now learn to
acquaint my self with thee, then shall I
decree a thing, and it shall be established,
Job. 22. 28.

THE POEM.

In all the Gifts of God we should advance
His glorious Name ; not say, it came by chance.
Or to the Idol of our Prudence pay
The Tribute of his praise, and go our way.
The Waves do clap their hands, and in their kinde,
Acknowledge God ; and what ! are they more blinde
That Float upon them : Yea, for what they get,
They offer Sacrifices to their Net.
This is your manner, thus to work you go :
Confess the naked truth. Say, Is't not so ?
This Net was wisely cast, 'tis full, 'tis full :
O well done Mates, this is a gallant pull.
Thus, what is due to God, you do apply
Unto your selves, most sacrilegiously.
I cannot wonder such come empty home,
That are so full of self, and sin : Yet some
I hope look higher, and on God reflect
Due praise. A Blessing, such may well expect.

CHAP.

CHAP. XVI.

*Whilst thou by Art the silly Fish do'st
kill.*

*Perchance the Devils Hook sticks in thy
Gill.*

OBSERVATION.

THere is skill in Fishing ; they that go to Sea in a Fishing Voyage, use to go provided with their Craft (as they very fitly call it ;) without which, they can do nothing. They have their Lines, Hooks of several Sizes, and their Bait. They carefully observe their Seasons; when the Fish falls in, then they ply their business day and night.

APPLICATION.

But how much more skilful and industrious is Satan, to ensnare and destroy Souls ? The Devil makes a voyage as well as you ; he hath his Baits for you, as you for the Fish ; he hath his Devices and Wiles

Wiles to catch Souls, 2 Cor. 2. 11. *Ephes.* 6. 11. He is a Serpent, an old Serpent, *Revel.* 12. 9. Too crafty for man in his perfection, much more now in his collapsed, and degenerate state. His understanding being cracked by the fall, and all his faculties poysoned and perverted.

Divines observe four steps or degrees of Satans tempting power,

First, He can finde out the Constitution-evils of men; he knows to what sin their natures are more especially prone and inclineable.

Secondly, He can propound suitable objects to those Lusts; he can exactly and fully hit every mans humor. As *Agrippina* mixed her poyson in that meat her Husband loved best,

Thirdly, He can inject and cast motions into the minde, to close with those tempting objects, as it is said of *Judas*, *Job.* 13. 2. *The Devil put it into his heart.*

Fourthly, He can sollicite, irritate, and provoke the heart, and by those continual restless sollicitations weary it; and hereby he often draws men to commit such things, as startled them in the first motion.

All

All this he can do, if he finde the work
stick and meet with rubs and difficulties ;
yet doth he not act to the uttermost of his
skill and power, at all times, and with all
persons ; neither indeed need he so to do.
The very propounding of an object, is
enough to some, without any further solli-
citation : The Devil makes an easie con-
quest of them.

And beside all this, his policy much
appears in the election of place, time,
and instruments to tempt by. And thus
are poor Souls caught, as *Fishes in an evil
Net, Eccles. 9. 12.* The carnal man is led
by Sense, as the beast ; and Satan handles,
and fits him accordingly. He uses all sorts
of Motives, not onely internal, and in-
tellective, but external and sensitive also ;
as the sparkling of the Wine, when it
gives its colour in the Glass. The Har-
lots beauty, whose eye-lids are snares ;
hiding always the Hook, and concealing
the issue from them. He promises them
gain and profit, pleasure and delight, and
all that is tempting, with assurance of se-
crecie. By these he fastens the Fatal Hook
in their Jaws ; and thus they are led
captive by him at his will.

REFLECTION.

And is Satan so subtle and industrious to entice Souls to sin? Doth he thus cast out his golden baits, and allure Souls with pleasure to their ruine? Then how doth it behove thee, O my Soul, to be jealous and wary! How strict a guard, should I set upon every sense! Ah, let me not so much regard how sin comes towards me in the temptation, as how it goes off at last. The day in which *Sodom* was destroyed, began with the pleasant Sunshine, but ended in fire and brimstone. I may promise my self much content in the satisfaction of my lusts: But O, how certainly will it end in my ruine! *Ahab* doubtless promised himself much content in the Vineyard of *Naboth*, but his blood paid for it in the portion of *Jezreel*. The Harlots Bed was perfumed to entice the simple yong man, *Prov. 7. 17*. But those Chambers of delight, proved the Chambers of death, and her House the way to Hell. Ah, with what a smiling face doth sin come on towards me in its temptations! How doth it tickle the carnal phantastie,

taste, and please the deceived heart? But what a dreadful Catastrophe and upshot hath it? The delight is quickly gone, but the guilt thereof, remains to amaze and terrifie the Soul with ghostly forms, and dreadful representations of the wrath of God: As sin hath its delights attending it, to enter and fasten it, so it hath its horrors and stings to torment and wound: And as certainly as I see those go before it to make way, so certainly shall I finde these follow after, and tread upon its heels. No sooner is the Conscience awakned, but all those delights vanish as a night vision, or as a dream when one awakes; and then I shall cry, Here is the Hook, but where is the Bait? Here is the guilt and horror, but where the delight that I was promised? And I, whither shall I now go? Ah my deceitful Lusts! You have enticed, and left me in the midst of all miseries.

THE POEM.

*There's kill in Fishing, that the Devil knows;
For when for Souls, Satan a Fishing goes.
He Angles cunningly: He knows he must,
Exactly fit the Bait unto the Lust.*

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He studies constitutions, place, and time,
 He guesses what is his delight, what thine;
 And so accordingly prepares the Bait,
 Whilst he himself lies closely hid, to wait
 When thou wilt nibble at it, do'st incline
 To drunken meetings, then he Baits with Wine.
 I, this the way, if unto this he'll smell,
 He'll shortly pledge a Cup of Wrath in Hell.
 To Pride, or Lust, is thy vile Nature bent,
 An object suitable he will present.
 O think on this, when you cast in the Hook,
 Say, Thus for my poor Soul doth Satan look.
 O play not with Temptations, do not swallow
 The sugar'd Bait, consider what will follow.
 If once he hitch thee, then away he draws
 Thy captive Soul, close prisoner in his paws.

CHAP.

CHAP. XXIII.

Doth Trading fail, and Voyages prove bad?

If you cannot discern the cause, 'tis sad.

OBSERVATION.

THere are many sad complaints abroad, (and I think not without cause) that trade fails ; nothing turns to account. And though all Countreys be open, and free for traffick, a general peace with all Nations, yet there seems to be a death, a secret curse upon Trading. You run from Countrey to Countrey, and come losers home. Men can hardly render a reason of it ; few hit the right cause of this judgment.

APPLICATION.

That prosperity and success in Trade, is from the Blessing of God ; I suppose, few are so atheistical, as once to deny or question;

question. The Devil himself acknowledges it, *Job 1. 10. Thou hast blessed the work of his hands, and his substance is increased in the Land.* It is not in the power of any man to get riches, *Deut. 8. 18. Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.* It is his Blessing that makes good men rich, and his Permission that makes wicked men rich: That Maxim came from Hell, *Quisque fortuna sua faber*; Every man is the contriver of his own condition: Certainly, *The good of man is not in his own hand, Job 21. 16. Promotion cometh not from the East or West, Psal. 76. 6, 7.*

This being acknowledged, it is evident, that in all disappointment, and want of success in our Callings, we ought not to stick in second causes, but to look higher, even to the hand and dispose of God: For, whose it is to give the Blessing, his also it is to withhold it. And this is as clear in Scripture, as the other. It is the Lord that takes away the Fishes of the Sea, *Hos. 4. 2. Zeph. 1. 3.* It is he that curses our blessings, *Mal. 2. 2.*

This God doth as a punishment for sin,

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and

and the abuse of mercies ; and therefore, in such cases, we ought not to rest in general complaints to, or of one another ; but search what those sins are that provoke the Lord to inflict such judgments.

And here I must request your patience, to bear a plain and close word of Conviction. My Brethren, I am perswaded these are the sins, among many other, that provoke the Lord to blast all your employments.

1. Our undertaking designs without Prayer. Alas, how few of us begin with God ? Interest him in our dealings, and ask counsel and direction at his mouth. Prayer is that which sanctifies all employments and enjoyments, 1 *Tim.* 4. 5. The very Heathen could say, *A Jove principium*, They must begin with God. O that we had more Prayers, and fewer Oaths.

2. Injustice and Fraud in our dealings. A sin, to which Merchants are prone, as appears by that expression, *Hos.* 12. 7. This is that which will blast all our enjoyments.

3. An over-earnest endeavor after the World. Men make this their business, they will be rich : And hence it is, they
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are not onely unmerciful to themselves, in wearing and wasting their own spirits with carking cares, but to such also as they employ; neither regarding the Souls, nor bodies of men: Scarce affording them the liberty of the Lords day, (as hath been too common in our New Foundland employments;) or if they have it, yet are they so worn out with incessant labors; that that precious time is spent, either in sleep, or idleness. It is no wonder God gives you more rest then you would have, since that day of rest hath been no better improved. This overdoing hath not been the least cause of our undoing.

Lastly, Our abuse of Prosperity, when God gave it; making Gods Mercies, the Food and Fewel of our Lusts. When we had an affluence, and confluence of outward Blessings, this made us kick against God, as *Dent. 32. 15. Forget God, Dent. 4. 14.* Yea, grow proud of our strength and riches, *Ezek. 16, 15. and Jer. 2. 31.* Ah! how few of us in the days of our prosperity, behaved our selves as good *Jehosaphat* did? *2 Chro. 17. 5, 6. He had silver and gold in abundance, and his heart was lifted up in the way of Gods*

REFLECTION.

Are these the sins that blast our Blessings, and wither our Mercies ? O then let me cease to wonder it is no better, and rather admire that it is no worse with me ; that my neglect of Prayer, Injustice in dealings, Earthly-mindedness, and abuse of former Mercies, have not provoked God to strip me naked out of all my enjoyments. Let me humbly accept from the Lord, the punishment of mine iniquities, and lay my hand upon my mouth ! And O, that these disappointments might convince me of the Creatures vanity, and cause me to drive on another trade for Heaven, then shall I adore thy wisdom in rending from me those idolized enjoyments. Ah Lord ! when I had them, my heart was a perpetual drudge to them. How did I then forget God ! neglect duty, and not minde my eternal concerns ! O, if these had not perished, in all probability I had perished, My God, let my Soul prosper, and then a small portion

portion of these things, shall afford me more comfort, then ever I had in their greatest abundance. *A little that a righteous man hath, is better then the riches of many wicked, Psal. 37. 16.*

THE POEM.

*There's sad complaint abroad, that trading's bad,
You shake your heads, and cry, 'tis sad, 'tis sad.
Merchants lay out their stock, Seamen their pains,
And in their eyes, they both may put their gains.
Your Fishing fails, you wonder why 'tis so;
'Tis this (saith one) or that, but I say, no.
'Twill ne'r be well, till you confess and say,
It is our sin that frights the Fish away.
No wonder all goes into Bags with Holes,
Since so the Gospel hath been in your Souls.
We kick'd like Jesurun, when the flowing Tide
Of Wealth came tumbling in, this nourish'd Pride.
'Twixt Soul and Body, now I wish it may
Fare, as betwixt the Jews and us this day.
O that our outward want and loss may be
To us a Soul enriching poverty!
If Disappointments here, advance the Trade
For Heaven; then complain not, you have made
The richest Voyage, and your empty Ships
Return deep laden with Soul-Benefits.*

CHAP. XXIV.

*In Seas, the greater Fish the less de-
vour,
So some Men crush all those within their
power.*

OBSERVATION.

THere are Fishes of prey in the Sea, as well as Birds and Beasts of prey on the Land. Our Seamen tell us, how the devouring Whales, Sharks, Dolphin, and other Fishes, follow the Caplein, and other smaller Fish, and devour multitudes of them. It is frequent with us, in our own Seas, to finde several smaller Fishes in the Bellies of the greater ones; yea, I have often heard Seamen say, That the poor little Fry, when pursued, are so sensible of the danger, that they have sometimes seen multitudes of them cast themselves upon the shore and perish there, to avoid the danger of being devoured by them.

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APPLICATION.

Thus cruel, merciless, and oppressive, are wicked men, whose *tender mercies are cruelty*, *Prov. 12. 10.* We see the like cruelty in our Extortioners, and over-reaching Sharks ashore, who grinde the faces of the poor, and regard not the cries of the fatherless and widows, but fill their houses with the gain of oppression. These are by the Holy Ghost, compared to the Fishes of the Sea, *Hab. 1. 13, 14.* This is a crying sin, yea, it sends up a loud cry to Heaven for vengeance, *Exod. 22. 23.* *If thou afflict the widow and the fatherless, and they cry unto me, I will surely hear their cry.* And *Vers. 27.* *I will hear his cry, for I am gracious.* Nay, God will not onely hear their cry, but avenge their quarrel. That is a remarkable Text, *1 Thes. 4. 6.* *That no man go beyond, and defraud his brother in any matter, because that the Lord is the [Avenger] of all such.* This word *Avenger*, is but once more ἐκδίκος. used in the *New Testament*, *Rom. 13. 4.* And there it is applied to the Civil Magistrate, who is to see execution done upon

L 4 offenders.

offenders. But now this is a sin that sometimes may be out of the reach of mans justice, and therefore God himself will be their Avenger. You may over-power the poor in this World, and it may be they cannot contend with you at Mans Bar, therefore God will bring it before his Bar.

Believe it, Sirs, It is a sin so provoking to God, that he will not let it scape without severe punishment, sooner or later. The Prophet *Habakkuk*, Chap. i. ver. 13. wondered how the holy God could forbear such till the general day of reckoning, and that he did not take exemplary vengeance on them in this life. *Thou art of purer eyes, then to behold evil, and canst not look upon iniquity: Wherefore then lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devours the man that is more righteous then he?* And *Prov. 23. 10, 11. Enter not into the fields of the fatherless, i. e. Of the poor and helpless.* But why is it more dangerous, violently to invade their right, then anothers? The reason is added, *For their Redeemer is mighty, and he shall plead their cause with thee.* It may be they
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are not able to retain a Council to plead their cause here ; therefore God will plead their cause for them.

REFLECTION.

Turn in upon thy self (O my Soul !) and consider ; Hast thou not been guilty of this crying sin ? Have I not (when a servant) over-reached and defrauded others, and filled my Masters house with violence and deceit ? And so brought my self under that dreadful threatning, *Zeph.* 1. 9. Or since I came to trade and deal upon mine own account, have not the Balances of Deceit been in my hand ? I have (it may be) kept many in my service and employment ; have I not used their labors without reward ? And so am under that wo, *Jer.* 22. 13. Or not given them wages proportionable to their work ? *Isai.* 58. 3. Or by bad payment, and unjust deductions and allowances, defrauded them of a part of their due ? *Mal.* 3. 5. Or at least delayed payment out of a covetous disposition to gain by it, whilst their necessities in the mean time cried aloud for it, and so sinned against Gods express

express commands? *Dent.* 24. 14, 15. *Levit.* 19. 30. Or have I not persecuted such as God hath smitten? *Psal.* 69. 26. And rigorously exacted the uttermost of my due, though the hand of God hath gone out against them, breaking their estates? O my Soul, examine thy self upon these particulars; Rest not quiet, until this guilt be removed by the Application of the Blood of Sprinkling. Hath not the Lord said, *Jam.* 2. 13. *That they shall have judgment without mercy, that shewed no mercy?* And is it not a fearful thing to fall into the hands of the living God? Who hath said, *He will take vengeance for these things.*

THE POEM.

*Devouring Whales, and ravenous Sharks do follow
The lesser Fry, and at one gulp do swallow
Some hundreds of them, as our Seamen say:
But we can tell far stranger things then they.
For we have Sharks ashore, in every Creek,
That to devour men, do hunt and seek.
No Pity, Sense, nor Bowels in them be,
Nay, have they not put off Humanity?*

Extortioners,

Extortioners and Cheaters, whom God hates,
Have dreadful open mouths, and through those Gates
Brave persons with their Heritages pass;
In Funeral state, Friends crying out, Alas!
O give me Agurs wish, that I may never
Be suck my self, or feel the hands of either.
And as for those that in their Paws are grip'd,
Pity, and rescue, Lord, from that sad plight.
When I behold the squeeking Lark that's bourn
In Falcon's Tallons, crying, bleeding, torn;
I pity its sad case, and would relieve
The Prisoner, if I could, as well as grieve.
Fountain of Pity, hear the pitious Moans
Of all thy Captive, and Oppressed Ones.

CHAP.

CHAP. XXV.

*In Storms to spread much Sail, endangers
all,
So Carnal mirth, if God for Mourning
call.*

OBSERVATION.

IN Storms at Sea, the wise Navigator will not spread much Sail, that is the way to lose Masts, and all : They use then to Fardle up the Sails, and lie a Hull, when not able to bear a Knot of Sail, or else to lie a Try or Scud before the Wind and Seas. It is no time then to Hoist up the Top and Top-gallant, and shew their bravery.

APPLICATION.

When the Judgments of God are abroad in the Earth, it is no time then to make mirth, *Ezek. 21. 10, 11. Should we [then] make mirth ? It contemneth the rod of my son, as every tree. (i. e.)* As if it were but a common rod, an ordinary affliction ;

affliction; whereas the rod of my Son,
is not such as may be made of every tree,
but it is an iron rod to such as despise it,
Psal. 2. 9. O it is a provoking evil, and
commonly God severely punishes it. Of
all persons, such speed worst in the com-
mon calamity, *Amos 6. 1.* *Wo to them*
that are at ease in Sion; that are not grie-
ved for the affliction of Joseph, as Vers. 4.
It may be (as one observes upon the Text)
they did not laugh at him, or break jests
upon him; but they did not condole with
him. And what shall be their punish-
ment? see *Vers. 7.* *Therefore now shall*
they go captive with the first that go cap-
tive: God will begin with them first.
Solomon tells us, *Eccles. 3. 4.* *There is a*
time to weep, and a time to laugh: a time
to mourn, and a time to dance: Truly (as
Mr. Trap Notes upon the Text) we must
not invert the order, but weep with Men,
that we may laugh with Angels. To be
merry and frolic in a day of tribulation,
is to disturb the order of Seasons. That is
a terrible Text, *Isai. 22. 12.* which should
make the hearts of such as are guilty in
this kinde to tremble. *In that day did the*
Lord of Hosts call to mourning, and to
girding

*girding with sackcloth; and behold, joy and gladness, slaying Oxen, killing Sheep, drinking Wine, &c. Well, what is the issue of this? Surely, this iniquity shall not be purged from you, till ye die. O dreadful word! Surely (my Brethren) Sympathy is a debt we ow to Christ Mystical. Whatever our Constitution, Condition, or Personal Immunities be; yet when God calls for mourning, we must hear and obey that call. *David* was a King, an expert Musitian; a man of a sanguine and chearful Constitution, yet who more sensible of the evil of those times, then he? Rivers of water ran down his eyes at the consideration of them. *Melancthon* was so affected with the miseries of the Church in his days, that he seemed to take little or no notice of the death of his childe, whom he entirely loved. At such a time we may say of laughter, Thou art mad, and of mirth, what doth it?*

REFLECTION.

Blush then, O my Soul! for thy levity, and insensibility under Gods angry dispensations. How many of the precious
Sons

Sons and Daughters of Sion lie in Tears abroad, while I have been *nourishing my heart, as in a day of slaughter?* The voice of God hath cried to the City, and men of understanding have heard its voice, *Amicah* 6. 9. But I have been deaf to that cry. How loath (my God) have I been to urge my sensual heart to acts of sorrow and mourning? Thou hast bid me weep with them that weep; but my vain heart cannot comply with such commands. Ah Lord! if I mourn not with Sion, neither shall I rejoyce with her.

O were mine eyes opened, and my heart sensible and tender, I might see cause enough to melt into Tears; and like that Christian *Niobe*, *Luk*. 7. 38. to lie weeping at the feet of Christ. Lord, what stupidity is this? shall I laugh, when thou art angry, and thy children weeping and trembling? Then may I justly fear, lest *when they shall sing for joy of heart, I shall howl for vexation of spirit*, *Isa*. 65. 13, 14. Surely, O my Soul! such laughter will be turned into mourning, either here, or hereafter.

T H E

THE POEM.

*In Troubl'ous times, Mirth in the Sinners face,
Is like a Mourning Cloak with Silver-lace.
The Lions roaring, makes the Beasts to quake;
Gods roaring Judgments cannot make us shake.
What Belluine contempt is this of God,
To laugh in's face, when he takes up the Rod?
Such Laughter, God in Tears will surely drown,
(Unless he hate thee) ere he lay it down.
These Rods have voices; if thou hear them, well;
If not, another Rod's prepar'd in Hell.
And when the Arm of God shall lay it on,
Laugh if thou canst; no, then thy mirth is gone.
All Sions Children will lament and cry,
When all her beauteous Stones in dust do lie;
And he that for her, then Laments and Mourns,
Shall want no joy, when God to her returns.*

CHAP.

CHAP. XXVI.

*A little Leak neglected, dangerous
proves,
One Sin connived at, the Soul undoes.*

OBSERVATION.

THe smallest Leak, if not timely discovered, and stopt, is enough to sink a Ship of the greatest Burden: Therefore Seamen are wont frequently to try what Water is in the Hole; and if they finde it fresh, and increasing upon them, they ply the Pump, and presently set the Carpenter to search for it, and stop it; and till it be found, they cannot be quiet.

APPLICATION.

What such a Leak is to a Ship, that is the smallest sin neglected to the Soul, is enough to ruine it eternally: For as the greatest sin, discovered, lamented, and mourned over by a Believer, cannot ruine

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him;

him ; so the least sin indulged, covered, and connived at, will certainly prove the destruction of the sinner. No sin, though never so small, is tollerated by the pure and perfect Law of God, *Psal.* 119. 96. *The command is exceeding broad* ; not as if it gave men a latitude to walk as they please, but *broad*, i. e. extending it self to all our words, thoughts, actions, and affections : Laying a Law upon them all ; conniving at no evil in any man, *1 Per.* 2. 1.

And as the Word gives no allowance for the least sin ; so it is the very nature of sincerity and uprightness, to set the heart against [*every*] way of wickedness, *Psal.* 139. 23, 24. *Job* 34. 32. And especially against that sin which was its darling, in the days of his vanity, *Psal.* 18. 23.

* 'Eis τὰ
γινν. True hatred (as the Philosopher observes) is of the whole * kinde: He that hates sin, as sin, (and so doth every upright Soul) hates all sins, as well as some.

Again, the Soul that hath had a saving sight of Jesus Christ, and a true discovery of the evil of sin, in the Glas both of the Law and Gospel, can account no sin small. He knows the demerit of the smallest sin,

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is Gods eternal wrath ; and that not the least sin can be remitted, without the shedding and application of the Blood of Christ, *Heb. 9. 12*. Which Blood is of infinite value and price, *1 Pet. 1. 19*.

To conclude, Gods people know, that little as well as great sins, are dangerous, deadly, and destructive in their own nature : A little poyson will destroy a man. *Adrian* was choaked with a Gnat ; *Cesar* stabbed with Bodkins. A man would think *Adams* sin had been no great matter, yet what dreadful work did it make ! It was not as a single Bullet to kill himself onely, but as a Chain-shot, which cut off all his poor miserable posterity. Indeed, no sin can be little, because its object against whom it is committed, is so great. Whence it receives a kinde of infiniteness itself, and because the price paid to redeem us from it, is so invaluable.

REFLECTION.

And is the smallest sin not onely damning in its own nature, but will certainly prove the ruine of that Soul, that hides and covers it ? O then let my spirit ac-

accomplish a diligent search. Look to it,
 O my Soul! that no sin be indulged by
 thee. Set these considerations as so many
 flaming Swords in the way of thy carnal
 delights and lusts: Let me never say of
 any sin, as Lot did of Zoar, *It is a little
 one, spare it.* Shall I spare that which cost
 the Blood of Jesus Christ? The Lord
 would not spare him, *When he made his
 Soul an offering for sin, Rom. 8. 32.* Nei-
 ther will he spare me, if I defend and
 hide it, *Deut. 29. 20.* Ah! if my heart
 were right, and my conversion sound;
 that lust whatever it be, that is so favor-
 ed by me, would especially be abhorred,
 and hated, *Isai. 2. 20. & 30. 22.* What-
 ever my convictions and reformations
 have been, yet if there be but one sin re-
 tained and delighted in; this keeps the
 Devils interest still in my Soul: And
 though for a time he seem to depart, yet
 at last he will return with seven worse spi-
 rits. And this sin will open the door
 to him; and deliver up my Soul, *Math.
 12. 43, 44.* Lord, let me make through
 work of it: Let me cut it off, and pluck it
 out, though it be as a right hand, or eye.
 Ah! Shall I come so near the Kingdom

of

of God? And make such a fair offer for
Christ, and yet stick at a small matter,
and lose all for want of one thing? Lord,
let me shed the blood of the dearest lust,
for his sake, that shed his dearest Blood
for me.

THE POEM.

*There's many a Soul, eternally undone,
For sparing sin, because a little one.
But we are much deceiv'd, no sin is small,
That wounds so great a God, so dear a Soul.
Yet say it were, the smallest Penknife may
As well as Sword or Lance, dispatch and slay.
And shall so small a matter, part and sever
Christ and thy Soul? What make you part for ever?
Or wilt thou stand on toys with him? when he
Deny'd himself, in greatest things for thee.
Or will it be an ease in Hell, to think
How easily thy Soul, therein did sink!
Are Christ and Hell, for trifles sold and bought?
Strike Souls with trembling, Lord, at such a thought.
By little sins belov'd, the Soul is lost,
Unless such sins do great Repentance cost.*

CHAP. XXVII.

*Ships make much way, when they a Trade-
Wind get,
With such a Wind, the Saints have ever
met.*

OBSERVATION.

THough in most parts of the World, the Winds are variable, and sometimes blow from every Point of the Compass; by reason whereof, Sailing is slow and dangerous; yet about the *Equinoctial*, Seamen meet with a Trade-wind blowing for the most part one way; and then they Sail joynd before it, and scarce need to Lore a Top-sail, for some hundreds of Leagues;

APPLICATION.

Although the People of God meet with many seeming Rubs and Set-backs in their way to Heaven, which are like contrary Winds to a Ship; yet are they
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from the day of their Conversion, to the day of their compleat Salvation, never out of a Trade-winds way to Heaven, *Rom. 8. 28. We know that all things work together for good, to them that love God, to them that are the called according to purpose.* This is a most precious Scripture, pregnant with its Consolation to Believers, in all conditions; a Pillar of comfort to all distressed Saints: Let us look a little nearer to it.

[*We know*] Mark the certainty and evidence of the Proposition, which is not built upon a guess, or remote probability; but upon the knowledge of the Saints. We know it, and that partly by Divine Revelation; God hath told us so, and partly by our own experience, we finde it so.

[*That all things*] Not onely things that lie in a natural and direct tendency to our good; as *Ordinances, Promises, Blessings, &c.* but even such things as have no natural fitness, and tendency to such an end; as afflictions, temptations, corruptions, desertions, &c. All these help onward. They

[*Work together*] Not all of them directly,

ly, and of their own nature, and inclination, but by being over-ruled, and determined to such an issue by the gracious hand of God: Nor yet do they work out such good to the Saints, singly, and apart; but as adjuvant causes or helps, standing under, and working in subordination to the supream and principal cause of their happiness.

Now the most seeming opposite things, yea, sin itself; which in its own nature, is really opposite to their good; yet eventually contributes to it. Afflictions and Desertions seem to work against us, but being once put into the rank and order of causes, they work together with other blessed instruments, as Word and Prayer to an happy issue. And though the faces of these things, that thus agree and work together, look contrary ways; yet there be, as it were, secret chains and connections of Providence betwixt them, to unite them in their issue. There may be many instruments employed about one work, and yet not communicate counsels, or hold intelligence with each other. *Joseph's Brethren, the Midianites, Potiphar, &c.* knew not one anothers minde, nor aimed

at

at one end, (much less the end that God brought about by them;) one acts out of revenge, another for gain, a third out of policy; yet all meet together at last, in that issue God had designed to bring about by them, even *Josephs* advancement; even so it is here. Christians, there be more Instruments at work for thine eternal good, then thou art aware of.

REFLECTION.

Chear up then, O my Soul, and lean upon this Pillar of Comfort in all distresses. Here is a promise for me, (if I be a called one) that like the Philosophers Stone, turns all into Gold it toucheth. This promise is my security, however things go in the World. My God *will do me no hurt*, *Jer. 25. 6.* Nay, he will do me good by every dispensation. *O that I had but an heart to make all things work for his glory, that thus causeth every thing to work for my good.* My God! doest thou turn every thing to my advantage? O, let me return all to thy praise; and if by every thing thou work my eternal good, then let me in every thing give thanks.

But

But ah! how foolish and ignorant have I been? even as a Beast before thee. How hath my heart been disquieted, and apt to repine at thy dispensations when they have crossed my will! not considering that my God faithfully pursues my good, even in those things that cross, as well as in that which pleases me.

Blessed Lord! What a blessed condition are all thy people in, who are within the Line of (this Promise; all things friendly and beneficial to them? Friends helpful, enemies helpful, every thing conspiring and conducing to their happiness: With others it is not so; nothing works for their good, nay, every thing works against it: Their very Mercies are snares, and their Prosperity destroys them, *Prov. 1. 32.* Even the blessed Gospel itself is a favor of death to them; when evil befalls them, it is *an only evil*, *Ezek. 7. 5.* that is, not turned into good to them. And as their evils are not turned into good, so all their good is turned into evil. As this promise hath an influence into all that concerns thy people, so the curse hath an influence into all the enjoyments of the wicked. O my Soul, bless the Lord,

Lord, who hath cast thy lot into such a pleasant place, and given thee such a glorious heritage, as this promise is.

THE POEM.

When once the Dog-star rises, many say,
 Corn ripens then apace, both night and day.
 Souls once in Christ, that Morning-Star let's fall
 Such influences on them then, that all
 God's dispensations to them, sweet or sower,
 Ripens their Souls for Glory every hour.
 All their afflictions, rightly understood,
 Are blessings; every Wind will blow some good.
 Sure at their troubles, Saints would never grudge,
 Were Sense deposed, and Faith made the Judge.
 Falls make them warier, and amend their pace,
 When gifts puff up their hearts, and weaken Grace.
 Could Satan see the issue and event
 Of his temptations, he would scarcely tempt.
 Could Saints but see what fruits their troubles bring,
 Amidst those troubles, they would shout and sing.
 O Sacred Wisdom! who can but admire,
 To see how thou do'st save from fire, by fire.
 No doubt the Saints in glory, wondering stand
 At those strange methods, few now understand.

CHAP.

CHAP. XXVIII.

Storms make discovery of the Pilots skill,

Gods Wisdom in Affliction triumphs still.

OBSERVATION.

IN Fair Weather, when there is Seerom enough, then every common person can guide the Ship, the Pilot may then lie down, and take his rest; but in great storms and stress of Weather, or when near the dangerous shore, then the most skilful Pilot is put to it: Then he shews the utmost of his art and skill, and yet sometimes all is too little. They are (as the Scripture speaks) *at their wits end*, Know not what to do more, but are forced to commit all to the mercy of God, and the Seas.

APPLICATION.

In the Storms and Tempests of Affliction and Trouble, there are the most evident

dent and full Discoveries of the Wisdom and Power of our God. It is indeed continually active for his people, in all conditions, *Isai. 27. 3. Lest any hurt it, I will keep it night and day. Psal. 121. 24. He that keepeth Israel, neither slumbereth nor sleepeth.* His peoples dangers are without intermission, therefore his preservations are so too. But now when they come into the *Streights* of Affliction, and deadly dangers which threaten like Rocks on every side; now the Wisdom of their God rides triumphantly and visibly upon the Waves of that Stormy Sea: And this infinite Wisdom is then especially discovered in these particulars.

1. In leaving them still somewhat in the lieu and room of those Comforts that they are deprived of: So that they see God doth but exchange their comforts, and that for the better; and this supports them. So *John 14. 1, 2, 3.* Christs bodily presence is removed, but the Spirit was sent in the room of it, which was better.

2. In doubling their Strength, as he doubles their Burdens. It is observed, that the Saints have many times very strong

Strong and sweet Consolations, a little before their greatest Tryals: And this is so ordinary, that commonly, when they have had extraordinary Consolations from God, they have then looked for some eminent Tryal. The Lord appeared to *Abraham*, and sealed the Covenant to him, and then put him upon that great tryal of his Faith. So the Disciples, *Luk. 24. 49.* It was commanded them, that they *should tarry in Jerusalem, till they were endowed with power from on high.* The Lord knew what an hard Province they were like to have; and what great oppositions and difficulties they must encounter, in publishing the Everlasting Gospel to the World: And therefore first prepares, and endows them with power from on high, *viz.* With eminent measures of the Gifts and Graces of the Spirit; as Faith, Patience, Self-denial, &c. So *Paul* had first his Revelations, then his Buffettings.

3. In coming in so opportunely in the time of their greatest distress, with Relief and Comfort, *1 Pet. 4. 14.* *Then the Spirit of Glory, and of God, resteth on them.* As that Martyr cried out to his Friend

Friend *Austin*, at the very Stake, *He is come, he is come.*

4. In appointing and ordering the several kinds of Afflictions to several Saints; and allotting to every one, that very Affliction, and no other, which is most suitable to his condition: Which Afflictions, like so many Potions of Physick, are prepared for that very malignant humor that predominates most in them. *Peters* sin was self-confidence, God permits him to fall by denying Christ, which doubtless was sanctified to his good, in that particular. *Hezekiah's* sin was vain-glory, therefore Spoilers are sent to take away his Treasures.

5. In the duration of their Troubles, they shall not lie always upon them, *Psal.* 125. 3. Our God is a God of Judgment, *Isai.* 30. 18. Knows the due time of removing it, and is therein punctual to a day, *Revel.* 2. 10.

REFLECTION.

If the Wisdom of God do thus triumph and glorifie it self in the Distresses of the Saints; then why should I fear in the day of

of evil? *Psal.* 49.5. Why doth my heart faint at the foresight and apprehension of approaching Troubles? Fear none of those things that thou shalt suffer, O my Soul. If thy God will thus be with thee in the fire and water, thou canst not perish. Though I walk through the Valley of the shadow of death, yet let me fear no evil; whilst my God is thus with me, Creatures cannot do what they please; this Wisdom limits and over-rules them all, to gracious and sweet ends. If my God cast me into the Furnace, to melt and try me, yet I shall not be consumed there; for he will sit by that Furnace himself, all the while I am in it; and curiously pries into it, observing when it hath done its work, and then will presently withdraw the fire.

O my Soul, bless and adore this God of Wisdom! who himself will see the ordering of all thine Afflictions, and not trust it in the hands of Men or Angels!

REFLECTION

THE

THE POEM.

Though tost in greatest Storms, I'll never fear,
 If Christ will sit at Helm, to Guide and Steer.
 Storms are the Triumph of his Skill and Art;
 He cannot close his Eyes, nor change his Heart.
 Wisdom and Power ride upon the Waves,
 And in the greacest danger, helps and saves.
 From danger, it by danger doth deliver,
 And wounds the Devil out of his own Quiver.
 It countermines his Plots, and doth them spoil,
 And makes his Engines on himself recoil.
 It blunts the Politicians rarest Tool,
 And makes Ahithophel the veriest Fool.
 It shows us how our Reason us misled,
 And if we had not, we had perished.
 Lord, to thy Wisdom I will give the Reins,
 And not with Cares perplex and vex my Brains.

N

CHAP.

CHAP. XXIX.

*Things in the Bottom are unseen ; no
eye
Can trace Gods Paths , which in the
Deep do lie.*

OBSERVATION.

THE Ocean is so deep, that no Eye can discover what lies in the Bottom thereof. We use to say proverbially of a thing that is irrecoverably lost , It is as good it were cast into the Sea. What lies there, lies obscure from all eyes, but the Eye of God.

APPLICATION.

Thus are the Judgments of God, and the Ways of his Providence , profound, and unsearchable, *Psal. 36. 6. Thy Righteousness is like the great Mountains, and thy Judgments are a great Deep. (i. e.)* His Providences are secret, obscure, and unfathomable ; but even then, and in those Providences,

Providences, his Righteousness stands up like the great Mountains, visible and apparent to every eye. Though the Saints cannot see the one, yet they can clearly discern the other, *Jer. 12. 1. Jeremiah* was at a stand; so was *Job* in the like case, *Job 12. 7.* So was *Asaph, Psal. 73.* And *Habakkuk, Chap. 1. 3.* These Wheels of Providence are dreadful for their height, *Ezek. 1. 18.* There be deep Mysteries of Providence, as well as of Faith. It may be said of some of them, as of *Paul's* Epistles, That they are *hard to be understood.* Darkness and Clouds are round about the Throne of God: No man can say what will be the particular issue and event of some of his dispensations. *Luther* seemed to hear God say to him, when he was importunate to know his minde in some particular Providence, *Deus sum, non sequax;* I am a God not to be traced. Some Providences, like Hebrew Letters, must be read backwards, *Psal. 92. 7.* Some Providences pose men of the greatest parts and graces. *His way is in the Sea, his Paths in the great Waters, and his Footsteps are not known, Psal. 77. 19.* Who can trace Footsteps in the Bottom of the

Sea. *The Angels, Ezek. 1. have their hands under their wings.* The hand is either, *Symbolum roboris*, The Symbol of Strength; or *Instrumentum operationis*, The Instrument of Action. Where these hands are put forth, they work effectually, yea, but very secretly, they are hid under their Wings. There be some of Gods Works that are such secrets, as that they may not be enquired into; they are to be believed and adored, but not pried into, *Rom. 11. 33.* Others that may be enquired after, but yet are so profound, that few can understand them, *Psal. 111. 2. The works of the Lord are great; sought out of all those that have pleasure therein.* When we come to Heaven, then all those Mysteries, as well in the Works, as in the Word of God, will lie open to our view.

REFLECTION.

O then, why is my heart disquieted, because it cannot sometimes discern the way of the Lord? and see the connection and dependence of his Providential Dispersations. Why art thou so perplexed, O my Soul, at the confusions and disorders

orders that are in the World! I know that Goodness and Wisdom sit at the Stern: And though the Vessel of the Church be tost and distressed in Storms of Trouble, yet it shall not perish. Is it not enough for me, that God hath condescended so far for my satisfaction, as to shew me plainly the ultimate and general issue of all these mysterious Providences, *Eph. 1. 22. Rom. 8. 28.* unless I be able to take the height of every particular? Shall I presume to call the God of Heaven to account? Must he render a reason of his ways, and give an account of his Matters to such a Worm as I am? Be silent (O my Soul) before the Lord, subscribe to his Wisdom, and submit to his Will in whatsoever he doth. However it be, yet God is good to *Israel*; the event will manifest it to be all over a design of love. I know not how to reconcile them to each other, or many of them to the Promise; yet are they all harmonious betwixt themselves, and the certain means of accomplishing the promises. O what a favor is this, that in the midst of the greatest confusions in the World, God hath given such abundant security to his people, that it shall

be well with them? Amos 9. 8. Eccles.
8. 17.

THE POEM.

Lord! how stupendious, deep, and wonderful,
Are all thy Draughts of Providence! So full
Of puzzling Intricacies, that they lie
Beyond the ken of any mortal eye.
A Wheel within, a Wheel's the Scripture notion;
And all those Wheels transverse, and cross in motion.
All Creatures serve it in their place; yet so,
As thousands of them know not what they do
At this, or that, their aim they do direct;
But neither this, nor that, is the effect.
But something else, they do not understand,
Which sets all Politicians at a stand.
Deep councils, at the birth, this hand doth break,
And deeper things performeth by the weak.
Men are like Horses, set at every Stage,
For Providence to ride from age to age.
Which like a Post spurs on, and makes them run
From stage to stage, until their journey's done.
Then takes a fresh; but they the business know,
No more then Horses the Posts-Letters do.
Yet though its work be now conceal'd from sight,
'Twill be a glorious Piece, when brought to light.

CHAP.

CHAP. XXX.

*Millions of Men are sunk into the Main,
But it shall not these dead always retain.*

OBSERVATION.

WHat multitudes of Men hath the Sea devoured! Thousands have made their Graves in it. What numbers of men have been Ingulfed together in Sea-fights, or Storms, or Inundations, whereby whole Towns have been swallowed up! Certainly the dead which are there, are innumerable.

APPLICATION.

But though the Sea have received so many thousand Bodies of Men into its devouring Throat, yet is it not the absolute Lord or Proprietor of them, but rather a Steward intrusted with them, till the Lord require an account of them; and then it must deliver up all it hath received, even to a person. *Revel. 20. 11,*

11. And I saw the dead, small and great, stand before God; and the Books were opened, and another Book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the Books, according to their works. And the Sea gave up the dead which were in it.

The Doctrine of the Resurrection of the Body, is a Doctrine full of singular Consolation to Believers, 1 Cor. 15. and most clearly asserted in Scripture, Acts 26. 8. Job 19. 25. 1 Cor. 15. 6. And it is well for us, this point is so plainly revealed; because, as it is a most comfortable truth to the People of God, so there is scarce any truth that lies under more prejudice as to Sense and Reason, and is more difficult to receive, then this is. The Epicures and Stoicks, laughed Paul to scorn when he preached it to them, Acts 17. 32. The Familists and Quakers, at this day reject it as a Fable. The Socinians say, the same Body shall not rise, but an aerial body. And indeed, if men set up Reason, as the onely judge of supernatural things; it is incredible to think, that a Body should be restored that hath

hath been burnt to ashes, and those ashes scattered in the Wind ; as History tells us, was frequently done by the Bodies of the Saints in *Diaclians* Reign : Or when drowned in the Sea, and there devoured by several Fishes ; and those again devoured by others. But yet this is not to be objected to the Almighty Power of God, that gave them their first being. Difficulties and impossibilities are for men, but not for him: Why should it be thought a thing incredible with you, that God should raise the dead ? *Acts* 26. 8.

REFLECTION.

And must I rise again, where ever my body fall at Death ? Then Lord, how am I concerned to get union with Christ while I live ; by vertue whereof, onely, my Resurrection can be made comfortable and blessed to me ! Ah, let my body lie where it will, in Earth or Sea ; let my bones be scattered, and flesh devoured by Worms or Fish, I know thou canst, and wilt reunite my scattered parts ; and in this body I must stand before thine awful Tribunal, to receive according to what I have

have done therein, 2 Cor. 5. 10. Thou that commandedst me to stand forth among the noblest rank of Creatures, when I had no Being, and sawest my Substance, being yet imperfect, canst as easily reduce me to that Being again.

What though Reason vote impossible, and Sense incredible? Though all these difficulties, and encumbrances grow upon my Faith, yet I know my body is not lost for ever. The sound of thy last and dreadful Trumpet shall awaken me, and thy mighty Power, to which all things are possible, shall bring me before thy Bar.

O Lord! I know that I shall stand in that great Assembly at the last day, when multitudes, multitudes, even all the sons and daughters of *Adam*, shall appear together. O, if I die Christless, it were good for me, that there were no Resurrection: For then those Eyes that have been windows of Lust, must behold Christ the Judge, not as a Redeemer, but as a Revenger. That tongue that hath vented so much of the filthiness of my heart, will then be struck speechless before him; and this flesh which I so pampered and provided for,

for, condemned to everlasting flames. O my God, let me make sure work for such a day. If I now get real union with thy Son, I shall awake with fingering out of the dust: And then, as thou saidst to Jacob, so to me when I go down into the Sea or Grave, Gen. 45. 3, 4. Fear not to go down into the deeps; for I will surely bring thee up again.

THE POEM.

*It should not seem incredible to thee,
That God should raise the dead, in Seas that be.
We see in Winter, Swallows, Worms, and Flies,
Depriv'd of life, yet in the Spring they rise.
What though your Bodies several Fish devour,
Object not that to the Almighty Power.
Some Chymists in their Art are so exact,
That from one Herb, they usually extract
Four different Elements: What think ye then,
Can pose that God, who gave this skill to men?
The Gard'ner can distinguish thirty kinds
Of Seeds from one another, though he findes
Them mixt together in the self same dish;
Much more can God distinguish Flesh from Fish.*

They

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They seem as lost, but they again must live;
The Sea's a Steward, and Stewards account must give.
Look what you are, when in the Ocean drown'd,
The very same at Judgment you'll be found.
I would not care where my vile body lies,
Were I assur'd, it should with comfort rise.

CHAP.

CHAP. XXXI.

The Seamans greatest danger's near the Coast ;

When we are nearest Heaven, the dangers most.

OBSERVATION.

THough Seamen meet with violent Storms, yet if they have Sea-room enough, they are not much dismay'd : But if they finde themselves near the Shore, they look upon their condition as very dangerous. The sight of the Shore is to them (as Solomon speaks of the Morning in another case) like the shadow of death, if not able to Weather it. For one Ship swallowed up in the Ocean, many perish upon the Coast.

APPLICATION.

The greatest Streights and Difficulties that many Saints meet with in all their lives, is when they come nearest to Heaven,

ven, and have almost finished their course. Heaven indeed is a glorious place, the Spacious, and Royal Mansion of the Great King; but *difficilia quæ pulchra*. It hath a streight and narrow entrance, *Luk. 13. 24.* O the difficulty of ariving there! how many hard tugs in duty! what earnest contention! and striving, even to an agony, as that word imports, *Luk. 13. 24.* Multitudes put forth, and by Profession are bound for this *fair Haven*; but of the multitudes that put out, how few do arive there? A man may set out by a glorious Profession, with much resolution, and continue long therein; he may offer very fair for it, and not be far from the Kingdom of God, and yet not be able to enter at last, *Matth. 7. 22.*

Yea, and many of those who are sincere in their Profession, and do arive at last, yet come to Heaven (as I may say) by the gates of Hell; and put in as a poor Weather-beaten Vessel comes into the Harbor, more like a Wrack then a Ship, nor Mast, nor Sail left. The righteous themselves are scarcely saved, (*i.e.*) They are saved with very much difficulty. They

They have not all an abundant entrance,
as the Apostle speaks, 2 Pet. 1. 11.

Some persons (as * one well Notes) are * Manton
afar off, Eph. 2. 13. (i. e.) *Taught with* on Jude,
no care of Religion: Some come near, but p. 119.
never enter, as Semi-converts, see Matth.
12. 34. *Others enter, but with great diffi-*
culty; they are saved as by fire, 1 Cor.
3. 13. *Make an hard shift. But then there*
be some that go in with full Sail, before a
wind, and have an abundant entrance:
They go triumphing out of the world. Ah!
when we come into the Narrow Channel,
at the very point of entrance into life;
the Soul is then in the most serious frame;
all things look with a new face. Consci-
ence scans our evidences most critically;
then also Satan falls upon us, and makes
his forest assaults and batteries. It is the
last encounter; if they escape him now,
they are gone out of his reach forever:
And if he cannot hinder their Salvation,
yet if he can but cloud their Evening, and
make them go groaning and halting out of
the world; He reaches another end by it,
even to confirm and prejudice the wicked,
and weaken the hands of others that are
looking towards Religion.

REFLECTION.

If this be so, how inevitable is my perdition, may the careless Soul say? If they that strive so much, and go so far, yet perish at last; and if the righteous themselves are *scarcely* saved, then where shall such an ungodly Creature as I appear? O Lord! If they that have made Religion their business, and have been many years pursuing a work of Mortification, have gone mourning after the Lord Jesus, and walked humbly with God; yet if some of these have such an hard tug at last, then what will become of such a vain, sensual, careless Flesh-pleasing Wretch as I have been?

Again, Do Saints finde it so streight an entrance? then though I have well-grounded Hopes of a safe arival at last; yet let me look to it, that I do not increase the difficulty. Ah! they are the things that are now done, or omitted, that put Conscience into such an agony then; for then it comes to review the life with the most serious eye. O, let me not stick my Death-bed full of Thorns, against I come

to

to lie down upon it. O that I may turn
to the Wall, in that hour as *Hezekiah*,
did, 2 *King*. 20. 2, 3. and say, *Remember*
now, O Lord, I have walked before thee in
truth, and with a perfect heart, &c.

THE POEM.

*After a tedious Passage, Saints descry
The glorious Shore, Salvation being nigh;
Death's Long-boat Lanch'd, ready to set a shore
Their panting Souls. O, how they Tug at Oar!
Longing to be at rest; but then they finde
The hardest Tug of all, is yet behinde.
Just at the Harbors mouth, they see the Wrack
Of Souls there cast away, and driven back.
A world of dangerous Rocks before it lie;
The Harbor's bard, and now the Winds blow high.
Thoughts now arise, fears multiply apace,
All things about them have another face.
Life blazes just like an expiring light;
The Soul's upon the lip, prepar'd for flight.
Death till the Resurrection, tears and rends,
Out of each others arms, two parting friends,
The Soul and Body. Ah! but more then so,
The Devil falls upon them, ere they go,
With new temptations, back'd with all his power,
And scruples kept on purpose for that hour.*

O

This

*This is the last encounter, now, or never,
If he succeeds not now, they'r gone for ever.
Thus in they put, with hardship at the last,
As Ships out of a Storm, nor Sail, nor Mast;
Yet some go in before a Wind, and have
Their Streamers of Assurance flying brave.
Lord give me easie enterance, if thou please,
Or if I may not there arrive with ease;
Yet I beseech thee, set me safe ashore,
Though Stormy Winds at Harbors mouth should roar.*

CHAP.

CHAP. XXXII.

*How glad are Seamen, when they make
the Shore?*

*And Saints no less, when all their dan-
ger's o'er.*

OBSERVATION.

WHat joy is there among Sea-
men, when at last, after a
tedious and dangerous voyage
they descry Land, and see the
desired Haven before them? Then they
turn out of their loathed Cabbins, and
come upon open Deck with much joy,
*Psal. 167. 30. Then they are glad, be-
cause they be quiet: So he bringeth them to
their desired Haven.* Now they can re-
flect with comfort upon the many dangers
they have past, *Olim hac meminisse juva-
bit.* It is sweet to recount them.

APPLICATION.

But O, what transcendent joy, yea, ravishing, will over-run the hearts of Saints, when after so many conflicts, temptations, and afflictions, they arrive in glory, and are harbored in Heaven, where they shall rest for ever! *2 Thes. 1. 7.* The Scripture saith, *They shall sing the Song of Moses, and of the Lamb, Revel. 15. 3.* The Song of *Moses* was a triumphant Song, composed for the celebration of that glorious Deliverance at the Red Sea. The Saints are now fluctuating upon a troublesome and tempestuous Sea; their hearts sometimes ready to sink and die within them, at the apprehension of so many and great dangers and difficulties. Many an hard storm they ride out, and many streights and troubles they here encounter with: But at last they arrive at their desired and long expected Haven, and then Heaven rings and resounds with their joyful acclamations. And how can it be otherwise, when as soon as ever they set foot upon that glorious Shore, Christ himself meets and receives them with a
Come

Come ye blessed of my Father? *Matth.*
25. 34. O joyful voice! O much desired
Word! (saith *Paraus.*) What tribulation
would not a man undergo for this Words
sake?

Besides, then they are perfectly freed
from all evils, whether of sin, or suffer-
ings; and perfectly filled with all desired
good. Now they shall joyn with that
great Assembly, in the high praises of
God. O what a day will this be! If (saith
a worthy Divine) *Diagorus* died away with
an excess of joy, whilst he embraced his
three sons, that were crowned as Victors
at the Olympick games in one day: And
good old *Simcon*, when he saw Christ but
in a body subject to the infirmities of our
natures, cried out, *Now let thy servant
depart in peace*; what unspeakable joy
will it be to the Saints, to behold Christ
in his glory, and see their godly relations
also, (to whose conversion, perhaps they
have been instrumental) all crowned in
one day with everlasting Diadems of
bliss! And if the Stars did (as *Ignatius*
saith) make a Quire, as it were, about that
Star that appeared at Christs Incarnation,
and there be such joy in Heaven, at the

Morning
Exercise,
pag 658.

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conversion of a sinner: No wonder then, the Morning Stars sing together, and the Sons of God shout for joy, when the general assembly meet in Heaven! O how will the Arches of Heaven ring and eccho, when the high praises of God shall be in the mouths of such a Congregation! then shall the Saints be joyful in glory, and sing aloud upon their Beds of Everlasting Rest.

REFLECTION.

And is there such a day approaching for the Sons of God indeed! And have I [*authority*] to call my self one of that number! *John* 1. 12. O then let me not droop at present difficulties, nor hang down my hands when I meet with hardships in the way. O my Soul, what a joyful day will this be! For present we are tost upon an Ocean of troubles, fears, temptations, but these will make Heaven the sweeter.

Chear up then, O my Soul, thy *Salvation is now nearer*, then when thou first believest, *Rom.* 13. 11. And it will not now be long, ere I receive the end of my Faith,

Faith, *1 Pet.* 1. 9. And then it will be sweet to reflect, even upon these hardships in the way. Yet a few days more, and then comes that blessed day, thou hast so long waited and panted for. Oppose the glory of that day (O my Soul) to thy present abasures and sufferings, as blessed *Paul* did, *Rom.* 8. 18. And thou shalt see how it will shrink them all up into nothing. Oppose the Inheritance thou shalt receive in that day, to thy losses for Christ now; and see how joyfully it will make thee bear them, *Heb.* 10. 34. Oppose the honor that will be put upon thee in that day, to thy present reproaches; and see how easie it will make them to thee, *1 Cor.* 4. 5. What condition can I be in, wherein the believing thoughts of this blessed day cannot relieve me?

Am I poor? here is that which answers Poverty, *1 Jam.* 2. 5. Hearken, my beloved Brethren, hath not God chosen the poor of this world, rich in Faith, and heirs of the Kingdom?

Am I tempted? here is a relief against that, *Revel.* 12. 10. Now is come salvation and strength; for the accuser of our Brethren is cast down, &c.

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Am I deserted? here is a remedy for that too, Revel. 22. 5. *And there shall be no night there, &c.* Come then my Soul, let us enter upon our Inheritance by degrees, and begin the Life of Heaven upon Earth.

THE POEM.

*When Solomon in Israel first was King,
Heaven's arches, Earth's foundations seem'd to ring
With joyful acclamations; how much more
Will Heaven resound, when Saints are come a shore.
How will their ravish'd Souls transported be,
At the first glimpse of Christ? Whom they shall see
In all his glory; and shall live and move,
Like Salamanders in the fire of love.
A flood of tears, convey'd them to the Gate,
Where endless joyes receiv'd them. Now the date
Of all their sorrows out, henceforth they walk
In robes of glory. Now there's no more talk
Of Fears, Temptations, of that snare, or this,
No Serpent in that Paradise doth hiss.
No more desertions, troubled thoughts, or tears,
Christ's full enjoyment supercedes those fears.
Delights of Princes Courts are all but toys,
To these delights, these are transcendent joys.*

The

The joys of Christ himself, and what they are,
An Angels tongue would stammer to declare.
Were our Conceptions clear, did their tongues go
Unto their Ela, yet the Note's too low.
What ! Paint the Sun too bright, it cannot be,
Sure Heaven suffers no Hyperbole.
My Thoughts are swallowed up, my Muse doth tire,
And hang her wings, Conception soars no higher.
Give me a place among thy children there,
Although I lie with them in Dungeons here.

A

Concluding Speech.

I Have now done, and am looking to Heaven for a Blessing upon these weak Labors; what use you will make of them, I know not; but this I know, that the day is coming, when God will reckon with you for this, and all other helps and means afforded to you: And if it be not improved by you, be you sure it will be produced as a witness against you. Sirs, I beg you in the Name of Christ, before whom, both you and I must shortly appear, that you receive not these things in vain. Did I know what other lawful means to use that might reach your hearts, they should not be in vain to you; but I cannot do Gods part of the work, nor yours. One-ly

ly I request you all, both Masters, common Men, and all others, into whose hands this shall come, that you will lay to heart what you read; pray unto him that hath the Key of the House of David, *that openeth, and no man shutteth*; to open your hearts; to give entertainment to these truths. Alas! If you apply it not to your selves, I have labored to no purpose, the Pen of the Scribe is in vain: But God may make such an application of them, in one storm or another, as may make your hearts to tremble. O Sirs! when Death and Eternity look you in the face, Conscience may reflect upon these things to your horror and amazement, and make you cry out, as *Prov. 5, 12, 13. How have I hated knowledge, and my heart despised reproof? And have not obeyed the voice of my Teachers, nor inclined mine ears to them that instructed me.* And
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O what a dreadful shriek will such Souls give, when the Lord opens their eyes, to see that misery that they are here warned of. But if the Lord shall bless these things to your Conversion, then we may say to you, as *Moses* did to *Zebulun*, the Mariners Tribe, *Deut. 33. 19. Rejoyce Zebulun in thy goings out.* The Lord will be with you which way soever you turn your selves; and being in the bosom of the Covenant, you are safe in the midst of all dangers. O thou that art the Father of Spirits, that formedest, and canst easily reform the heart; open thou the blinde eye, unstop the deaf ear, let thy words take hold upon the heart. If thou wilt but say the word, these weak Labors shall prosper, to bring home many lost Souls unto thee. *Amen.*

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